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AN ALPHABETICAL COMPENDIUM

OF THE VARIOUS

SECTS

Which have appeared in the World from the beginning of the Christian Æra to the present Day.

WITH AN

APPENDIX,

Containing a brief Account

Of the different Schemes of

RELIGION

Now embraced among Mankind.

The whole collected

From the best Authors, ancient and modern.

By HANNAH ADAMS.

"*Prove all things; hold fast that which is good.*"

Apostle Paul.

BOSTON:
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M,DCC,LXXXIV.

To the Readers.

IT will be eaſily perceived, that the compiler of the following work has, with great labour and pains, ranſacked the treaſures of eccleſiaſtical hiſtory, ancient and modern, to bring into view what is here preſented to the public.

She claims no other merit than that of having honeſtly and impartially collected the ſenſe of the different ſects, as it is given by the authors to whom ſhe refers: nor was it a vain ambition of appearing as an author, that put her upon writing; her own ſatisfaction and amuſement being the only object. Having yielded however to its publication, at the deſire of ſeveral judicious friends, ſhe has alſo done violence to her own inclination, by prefixing her name.

The world has been abſurdly accuſtomed to entertain but a moderate opinion of female abilities, and to aſcribe their pretended productions to the craft and policy of deſigning *men*; either to excite admiration or ſcreen their weakneſs from cenſure: whereas unbiaſed reaſon muſt allow, if an invidious compariſon between the ſexes is in any reſpect juſtifiable, it cannot be grounded upon a defect of natural ability, but upon the different, and perhaps faulty mode of female education; for under ſimilar culture, and with equal advantages, it is far from being certain that the female mind would not admit a meaſure of improvement, that would at leaſt equal, and perhaps in many inſtances eclipſe, the boaſted glory of the other ſex.

There have been female writers, and hiſtorians, who have been deſervedly honored in the literary world.—The celebrated Mrs. Maccauley Graham, who has lately honored our country with her preſence, is a living example.

The

The writer of this compendium having been from her youth fond of books, has made herself acquainted with the Greek and Latin tongues, which may sufficiently account for so frequent a use of terms in those languages.

However the volume may be received by those who are vers'd in the historic page, it may at least be useful and entertaining to those who have neither leisure nor opportunity to peruse the numerous volumes from which the whole is collected.—With regard to many of the ancient sects, it is well known little has been preserved, and therefore little can be here expected.—With respect to others, such as desire further information, are directed by references to the volumes, and generally to the pages, where their inquisitive minds may be satisfied.

It is truly astonishing that so great a variety of faith and practice should be derived with equal confidence of their different abettors, from one and the same revelation from heaven: but while we have the lively oracles, we are not to adopt any of the numerous schemes of religion, further than they have a manifest foundation in the sacred pages. To the law and to the testimony; if they speak not according to this word, however specious their systems may appear, "there is no light in them."

With cordial wishes for the divine illumination of the holy spirit, by which the sacred scriptures were indited, and a universal prevalence of the knowledge and practice of pure and undefiled religion before God and the Father:

I am the readers most obedient humble servant,

THOMAS PRENTISS.

Medfield, September 2d, 1784.

ADVERTISEMENT.

THE reader will please to observe, that the following rules have been carefully adhered to through the whole of this performance.

1. To avoid giving the least preference of one denomination above another: omiting those passages in the authors cited, where they pass their judgment on the sentiments of which they give an account: consequently the making use of any such appellations as *Hereticks*, *Schismaticks*, *Enthusiasts*, *Fanaticks*, &c. is carefully avoided.

2. To give a few of the arguments of the principal sects, from their own authors, where they could be obtained.

3. To endeavour to give the sentiments of every sect in the general collective sense of that denomination.

4. To give the whole as much as possible in the words of the authors from which the compilation is made, and where that could not be done without too great prolixity, to take the utmost care not to misrepresent the ideas.

Medfield, September 2, 1784.

AN

ALPHABETICAL COMPENDIUM, &c.

A C E

ABRAHAMIANS, A ſect in the ninth century; ſo called from their founder, Abraham. They received the doctrines of the Paulicians, and are ſaid to have employed the croſs in the moſt ſervile offices. [See Paulicians.]

Dictionary of Arts and Sciences, vol. 1. p. 10.

ABYSSINIAN-CHURCH, *that* eſtabliſhed in the empire of Abyſſinia: they maintain that the *two natures* are *united* in Chriſt without either *confuſion* or *mixture*; ſo that though the nature of our Saviour be really *one*, yet it is at the ſame time *two-fold and compound.*

The Abyſſinian church embraced theſe tenets in the ſeventh century. They diſown the Pope's ſupremacy, and moſt points of the Popiſh doctrines.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 172. vol. 3. p. 492.
Dictionary of Arts and Sciences, vol. 1. p. 15.

ACEPHALI, i.e. headleſs. The word is compounded of the privative [a] and [kephale] *a head.* They were a branch of the Eutichians, who, by the ſubmiſſion of Mongos, had been deprived of their chief. This ſect was afterwards divided into three others, who

who were called Anthopomorphites, Barſanaphites, and Eſaianites. [See Eutychians.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 418.

ADAMITES, A ſect in the ſecond century, who aſſumed this title from their aſſerting that ſince their redemption by the death of Chriſt, they were as innocent as Adam before the Fall, and conſequently went naked in their aſſemblies. The author of this denomination was Prodicus, a diſciple of Carpocrates. It was renewed in the fifteenth century by one Picard, a native of Flanders.

Broughton's Hiſtorical Library, vol. 1. p. 14.

ADESSENARIANS, A branch of the *Sacramentarians*, ſo called from the Latin *Adeſſe, to be preſent*; becauſe they believed the preſence of Chriſt's body in the *euchariſt*, though in a manner different from the Romaniſts. They were ſubdivided into thoſe who held that the body of Jeſus Chriſt is in the bread, whence they were likewiſe *Impanatores*; thoſe who hold that it is *about* the bread; thoſe who ſaid it is *with* the bread; and thoſe who maintained that it is *under* the bread.

Broughton, ibid. p. 15.

ADIAPHORISTS. [See Lutherans.]

ADOPTIANS, Followers of Felix of Urgel, an Elipand of Toledo; who, towards the end of the eighth century, taught that Jeſus Chriſt, with reſpect to his human nature, was not the natural, but adoptive Son of GOD.

Dictionary of Arts and Sciences, vol. 1. p 49.

AERIANS, A ſect which aroſe about the year 342; ſo called from one Aerius, a Preſbyter, Monk, and Semi-arian.

Semi-arian. One of his principal tenets was, that there is no diſtinction, founded in ſcripture, between a Preſbyter and a Biſhop. He built his opinion chiefly on the paſſage in the firſt epiſtle to Timothy, in which the *apoſtle* exhorts him not to neglect *the gift he had received by the laying on the hands of the Preſbytery*. Aerius condemned prayers for the dead, ſtated faſts, the celebration of Eaſter, and other rites of the like nature.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1 p. 314.
Broughton's Hiſtorical Library, vol. 1 p. 22.

AETIANS, A ſect which appeared about the year 336, ſo called from Aetius, a Syrian. Beſides the opinions which the Aetians held in common with the Arians, they maintained that *faith* without *works* was ſufficient to ſalvation, and that no ſin, however grievous, would be imputed to the faithful. Aetius moreover affirmed, that what GOD had concealed from the *apoſtles*, he had revealed to him.

Broughton, ibid, p. 24.

AGINIANS, A ſect which appeared about the end of the ſeventh century. They condemned the uſe of certain meats and marriage.—They had but few followers, and were ſoon ſuppreſſed.

Broughton, ibid, p. 26.

AGNOITES, A ſect which appeared about the year 370. They were followers of Theophronius, the Capadocian, who called in queſtion the omniſcience of GOD; alledging that he knew things paſt only by memory, and things future only by an uncertain preſcience.

There aroſe another ſect of the ſame name about the year 535, who followed the ſentiments of

Themisticus, deacon of Alexandria, who held that Christ knew not when the day of judgment shall be. He founded this opinion on a passage of St. Mark: *Of that day and hour knoweth no man; no not the angels who are in heaven, nor the son, but the Father only.*

This sect derive their name from the Greek *agnoein*, to be ignorant.

Broughton, ibid, p. 26, 27.

ALBANENSES, A sect which commenced about the year 796. They held with the Gnostics and Manichæans, two principles, the one of good, the other of evil. They denied the *divinity*, and even the *humanity* of Jesus Christ, asserting that he was not truly man; did not suffer on the cross, die, rise again, nor really ascend into *heaven*. They rejected the doctrine of the *resurrection*; affirmed that the general judgment was past; and that hell torments were no other than the evils we feel and suffer in this life. They denied *free-will*, did not admit *original sin*; and never administered *baptism* to infants. They held that a man can give the holy spirit of himself, and that it is unlawful for a christian to take an oath.

This *sect* derived their name from the place where their spiritual ruler resided. [See Manichæans and Chatharists.]

Broughton, ibid. p. 31.
Mosheim's Ecclesiastical Hist. vol. 2. p. 445.

ALBANOIS, A sect which sprung up in the eighth century, and renewed the greatest part of the Manichæan principles. They also maintained that the world was from eternity. [See Manichæans.]

Collier's Historical Dictionary, vol. 1. [*See Albanois.*]

ALBIGENSES,

ALBIGENSES, So called from their firſt increaſe in Albi and Albigeos. A denomination remarkable for their oppoſition to the diſcipline and ceremonies of the church of Rome. Their opinions are ſimilar with the Waldenſes. [See Waldenſes.]

Perrin's Hiſtory of the Waldenſes, p. 3.

ALMARICIANS, A ſect which aroſe in the thirteenth century. They derived their name from Almaric, profeſſor of logic and theology at Paris, who taught that *every chriſtian was obliged to believe himſelf a member of Jeſus Chriſt, and that without this belief none could be ſaved.* His followers aſſerted that the *power* of the *Father* had continued only during the Moſaic diſpenſation; that of the *Son* twelve hundred years after his entrance upon earth; and that, in the thirteenth century, the *age of the Holy Spirit* commenced, in which the ſacraments and all external worſhip were to be aboliſhed; and that every one was to be ſaved by the internal operations of the Holy Spirit alone, without any external act of religion.

Moſheim's Eccleſiaſtical Hiſtory Note [c] *vol. iii. p.* 129, 133.

ALOGIANS, [in Latin Alogi] A ſect in Aſia-Minor, in the year 171; ſo called, becauſe they denied the divine *logos*, or word, and the goſpel and writings of St. John, attributing them to Cerinthus.

One Theodore of Byzantium, by trade a currier, was the head of this denomination.

Broughton's Hiſtorical Library, vol. i. p. 33.

AMMONIANS, So called from Ammonius Saccas, who taught with the higheſt applauſe in the Alexandrian ſchool, about the concluſion of the ſe-

cond century. This learned man attempted a general reconciliation of all *ſects*, whether *philoſophical* or *religious*. He maintained, that the great principles of all *philoſophical* and *religious truth* were to be found equally in all ſects; and they differed from each other only in their method of expreſſing them, and in ſome opinions of little or no importance; and that by a proper interpretation of their reſpective ſentiments, they might eaſily be united in one body.

AMMONIUS, Suppoſed that true philoſophy derived its origin and its conſiſtence from the Eaſtern nations; that it was taught to the Egyptians by Hermes; that it was brought from them to the Greeks, and preſerved in its original purity by Plato, who was the beſt interpreter of Hermes and the other Oriental ſages. He maintained that all the different religions which prevailed in the world, were in their original integrity, conformable to this ancient philoſophy; but it unfortunately happened that the ſymbols and fictions, under which, according to the Eaſtern manner, the ancients delivered their precepts and doctrines, were, in proceſs of time, erroneouſly underſtood both by prieſts and people in a literal ſenſe; that in conſequence of this, the inviſible beings and dæmons, whom the ſupreme Deity had placed in the different parts of the univerſe as the miniſters of his providence, were, by the ſuggeſtions of ſuperſtition, converted into Gods, and worſhiped with a multiplicity of vain ceremonies. He therefore inſiſted, that all the religions of all nations ſhould be reſtored to their primitive ſtandard, viz. *the ancient philoſophy of the Eaſt*; and he aſſerted that his project was agreeable to the intentions of Jeſus Chriſt (whom he acknowledged to be a

moſt

moſt excellent man, the friend of GOD) and affirmed that his ſole view in deſcending on earth, was to ſet bounds to the reigning ſuperſtition, to remove the errors which had crept into the religion of all nations, but not to aboliſh the ancient the ology, from whence they were derived.

Taking theſe principles for granted, Ammonius aſſociated the ſentiments of the Egyptians with the doctrines of Plato; and to finiſh this conciliatory ſcheme, he ſo interpreted the doctrines of the other *philoſophical* and *religious ſects* by art, invention, and allegory, that they ſeemed to bear ſome reſemblance of the *Egyptian* and *Platonic* ſyſtems.*

With regard to moral diſcipline, Ammonius permitted the people to live according to the law of their country and the dictates of nature; but a more ſublime rule was laid down for the wiſe,—they were to raiſe above all terreſtrial things by the towring efforts of holy contemplation, thoſe ſouls whoſe origin was celeſtial and divine. They were ordered to extenuate by hunger, thirſt, and other mortifications, the ſluggiſh body which reſtrains the liberty of the immortal ſpirit; that in this life they might enjoy communion with the *Supreme Being*, and aſcend after death, active and unencumbered, to the Univerſal Parent, to live in his preſence forever.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 137 to 144.

AMSDORFIANS, A ſect of Proteſtants in the ſixteenth century, who took their name from Armſdorf their leader. It

* Ammonius left nothing behind him in writing; nay, he impoſed a law upon his diſciples not to divulge his doctrines among the multitude, which law, however, they made no ſcruple to neglect and violate.

It is ſaid they maintained that good works were not only unprofitable, but even oppoſite and pernicious to ſalvation.

Dictionary of Arts and Sciences, vol. 1. p. 131.

ANABAPTISTS, [See Baptiſts.]

ANGELITES, A ſect which ſprung up about the year 494; ſo called from Angelium, a place in the city of Alexandria, where they held their firſt meetings. They were called likewiſe Serverites, from one Serverus, who was the head of their ſect; as alſo Theodoſians, from one among them named Theodoſius, whom they made Pope at Alexandria.

They held that the Father, Son, and Holy-Ghoſt, are not the ſame; that none of them exiſts of himſelf, and of his own nature; and that there is a common Deity exiſting in them all; and that each is GOD, by a participation of this Deity.

Broughton's Hiſtorical Library, vol. 1 p 49.

ANOMOEANS, A name by which the pure Arians were diſtinguiſhed in the fourteenth century, in contradiſtinction to the Semi-Arians. The word is taken from the Greek [anomoios] different, diſſimilar. [See Arians.]

Broughton, ibid. p. 51.

ANTHROPOMORPHITES, A ſect in the tenth century: ſo denominated from [anthrœpos] man, and [morphæ] ſhape. In the diſtrict of Vicenza, a conſiderable number, not only of the illiterate vulgar, but alſo of the ſacerdotal order fell into the notion, that the Deity was cloathed with an human form, and ſeated like an earthly monarch, upon

upon a throne of gold, and that his angelic miniſters were men arrayed in white garments, and furniſhed with wings to render them more expeditious in executing their ſovereign's orders. They take every thing ſpoken of God in ſcripture in a literal ſenſe, particularly that paſſage in Geneſis, in which it is ſaid that *God made man after his own image.*

Broughton, ibid, p. 55.
Moſheim's Eccleſ. Hiſt. vol. 3. p. 227.

ANTINOMIANS, They derive their name from the Greek [anti] *againſt* and [nomos] *law.* In the 16th century while Luther was eagerly employed in cenſuring and refuting the Popiſh doctors, who mixed the *law* and *goſpel* together, and repreſented eternal happineſs as the fruit of legal obedience, a new teacher aroſe whoſe name was John Agricola, a native of Aiſteben, and an eminent doctor in the Lutheran church. His fame began to ſpread in the year 1538, when from the doctrine of Luther, now mentioned, he took occaſion to advance ſentiments which were interpreted in ſuch a manner, that his followers were diſtinguiſhed by the title of Antinomians. *

The principal doctrines which bear this appellation, together with a ſhort ſpecimen of the arguments made uſe of in their defence, are comprehended in the following ſummary.

I. That the *law* ought not to be propoſed to the people as a rule of manners, nor uſed in the church as

* Agricola held, that repentance was not to be taught from the decalogue; and oppoſed ſuch as maintained that the goſpel was not to be preached to any but ſuch as were humbled by the law.

as a means of inſtruction; and that the *goſpel* alone was to be inculcated and explained, both in the churches and in the ſchools of learning.

For the ſcriptures declare, that *Chriſt is not the law-giver*, as is ſaid, *The law was given by Moſes; but grace and truth came by Jeſus Chriſt.* Therefore, the miniſters of the *goſpel*, ought not to teach the *law*. Chriſtians are not ruled by the *law*, but by the ſpirit of regeneration, according as it is ſaid, *ye are not under the law, but under grace.* Therefore the *law* ought not to be taught in the church of Chriſt.

II. That the *juſtification* of *ſinners*, is an immanent and eternal act of God, not only preceding all acts of ſin; but the exiſtence of the ſinner himſelf. †

For nothing new can ariſe in God, on which account he calls things that are not as though they were; and the apoſtle ſaith, *who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt Jeſus, before the foundation of the world.*—— Beſides, CHRIST was *ſet up from everlaſting*, not only as the head of the church, but as the ſurety of his people; by virtue of which engagement the Father decreed never to impute unto them their ſins. See 2d. of Cor. iv. 19.

III. That juſtification by faith, is no more than a manifeſtation to us of what was done before we had a being.

For

† This is the opinion of moſt, who are ſtiled Antinomians, though ſome ſuppoſe, with Dr. Criſp, that the elect were juſtified at the time of Chriſt's death.

For, it is thus expreſſed in Hebrews xi. 1. *Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* We are juſtified only by Chriſt; but by *faith* we perceive it, and by *faith* rejoice in it, as we apprehend it to be our own.

IV. That men ought not to doubt of their faith, nor queſtion whether they believe in Chriſt.

For, we are commanded to *draw near in full aſſurance of faith.* Hebrews x. 22. *He that believeth on the Son of GOD hath the witneſs in himſelf.* 2d of John v. 10. i. e. he has as much evidence as can be deſired.

V. That GOD ſees no ſin in believers, and they are not bound to confeſs ſin, mourn for it, or pray that it may be forgiven.

For GOD has declared, Heb. x. 17. *Their ſins and iniquities I will remember to more:* and in Jer. l. 20. *In thoſe days, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.*

VI. That GOD is not angry with the elect, nor doth he puniſh them for their ſins.

For Chriſt has made ample ſatisfaction for their ſins, ſee Iſaiah liii. 5. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities,* &c. And to inflict puniſhment once upon the ſurety, and again upon the believer, is contrary to the juſtice of GOD, as well as derogatory to the ſatisfaction of Chriſt.

VII. That by GOD's laying our iniquities upon *Chriſt*, he became as completely *ſinful as we*, and we as completely *righteous as Chriſt.*

For *Chriſt* repreſents *our perſons* to the *Father*; *we* repreſent the *perſon* of *Chriſt* to *him*: the lovelineſs of Chriſt is transferred to us; on the other hand, all that is hateful in our nature is put upon *Chriſt*, who was forſaken by the *Father* for a time; ſee 2d of Cor. v. 21. *He was made ſin for us, who knew no ſin; that we might be made the righteouſneſs of GOD in him.*

VIII. That *believers* need not fear either their own ſins or the ſins of others, ſince neither can do them any injury.

See Rom. viii, 33, 34. *Who ſhall lay any thing to the charge of GOD's elect?* &c. The apoſtle does not ſay that they never tranſgreſs; but triumphs in the thought that no curſe can be executed againſt them.

IX. That the new covenant is not made properly with us, but with Chriſt for us; and that this covenant is all of it a promiſe, having no conditions for us to perform; for faith, repentance, and obedience, are not conditions on our part, but Chriſt's; and he repented, believed, and obeyed for us.

For the covenant is ſo expreſſed, that the performance lies upon the Deity himſelf, *For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a GOD, and they ſhall be to me a people.* Hebrews viii. 10.

X. That *ſanctification* is not a proper evidence of *juſtification.*

For thoſe who endeavour to evidence their juſtification by their ſanctification, are looking to their own

own attainments and not to Christ's righteousness for hopes of salvation.

Mosheim's Eccles. Hist. vol. 4 p. 33.
Clark's Lives p. 142.
Ursinus', Body of Divinity, p. 620.
Spiritual Magazine, vol 2 p 171.
Christ's Sermons, vol 1. p. 24 29. 136, 137, 143, 281, 298 330. vol. 2 p. 144, 155.
Saltmarsh of Free Grace, p. 92.
Eaton's Honey-comb, p. 446.
Town's Assertions p 96.
Display of GOD's special Grace p. 102.

ANTITACTES, Of [antitaktō] to oppose, A sect of Gnostics who held that GOD the creator of the universe, was good and just; but that one of his creatures had created evil, and engaged mankind to follow it in opposition to GOD; and that it is the duty of mankind to oppose this author of evil in order to avenge GOD of his enemy.

Bailey's Dictionary, vol. 2. [*See Antitactes*]

ANTITRINITARIANS, A general name given to all those who deny the doctrine of the Trinity, and particularly to the *Arians* and *Socinians*.

Dictionary of Arts and Sciences, vol. 1. p. 167.

APELLÆANS, A sect in the second century, so called from Apelles, a disciple of Marcion. They affirmed that Christ, when he came down from Heaven, received a body, not from the substance of his mother, but from the four elements; which, at his death, he rendered back to the world, and so ascended into Heaven without a body. With the Gnostics and Manichees, they held two principles, a good and a bad God. They asserted that the prophets contradicted each other; and denied the resurrection of the body.

They eraſed that paſſage of St. John, which ſays *every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of GOD.*

Broughton's Hiſtorical Library, vol. 1 p 58.

APHTHARTODOCITES, A ſect in the ſixth century, ſo called from the Greek [aphthartòs] *incorruptible*, and [dòkèō] *to judge*, becauſe they held that the body of JESUS CHRIST was incorruptible, and not ſubject to death. They were a branch of the Eutychians. See Eutychians.

Broughton, ibid. p. 58.

APOCARITÆS, A ſect in the third century, ſprung from the Manicheans. They held that the ſoul of man was of the ſubſtance of God.

Broughton, ibid. p. 60.

APOLLINARIANS, A ſect in the fourth century, who were the followers of Apollinaris, biſhop of Laodicea. He taught that Chriſt's perſon was compoſed of a union of the true divinity and a human body, endowed with a ſenſitive ſoul, but deprived of the reaſonable one, the divinity ſupplying its place. He added, that the human body united to the divine ſpirit, formed in Jeſus Chriſt one entire divine nature.

Formey's Eccleſ. hiſt. vol 1, p. 79.

APOSTOLICS, A ſect in the twelfth century, who had at their head one Gerard Saggarel, of Parma. They were ſo called, becauſe they profeſſed to exhibit in their lives and manners the piety and virtues of the holy apoſtles. They held it unlawful

lawful to take an oath; renounced the things of this world, and prefered celibacy to wedlock.

Mofheim's Eccleſ hiſt. vol 2 p 457
Dufreſnoy's Chronological Tables, vol 2 p. 239.

AQUARIANS, A ſect in the ſecond century; who under pretence of abſtinence, made uſe of water inſtead of wine, in the Euchariſt. See Encratites.

Dictionary of Arts and Sciences, vol. 1. p 173.

ARABICI, So called becauſe they ſprung up in Arabia, in the year 207. It is uncertain who was their author. They denied the immortality of the ſoul, believed that it periſhed with the body; but maintained at the ſame time that it was to be again recalled to life with the body, by the power of God.

Moſheim's Eccleſ Hiſt. vol. 1, p. 249
Broughton's Hiſtorical Library, vol. 1, p. 73.

ARCHONTICKS, A ſect which appeared about the year 175, ſo called becauſe they held that *archangels* created the world. They denied the reſurrection of the body; they maintained that the God of Sabaoth exerciſed a cruel tyranny in the ſeventh heaven; that he engendered the Devil, who begot Abel and Cain of Eve.

Theſe tenets they defended by books of their own compoſing, ſtiled, *The revelation of the prophets*, and the *Harmony*.

Echard's Eccleſ. hiſt. vol 2. p. 542.

ARIANS, A denomination in the fourth century, which owed its origin to Arius, a man of a ſubtil turn, and remarkable for his eloquence. He maintained that the *Son* was totally and *eſſentially* diſtinct from the *Father*; that he was the *firſt* and

and *nobleſt* of thoſe beings whom God the Father had created out of nothing, the inſtrument by whoſe ſubordinate operation the *Almighty Father* formed the univerſe, and therefore inferior to the *Father* both in *nature* and in *dignity*. * He added that the holy ſpirit was of a different nature from that of the Father, and of the Son; and that he had been created by the *Son*. However, during the life of Arius, the diſputes turned principally on the divinity of Chriſt.

To prove their fundamental doctrine, the Arians alledge, that the apoſtle ſtiles Chriſt, *The firſt born of every creature*. Col. i. 15. Therefore he is only the firſt and nobleſt creature of God.

In the 1ſt Cor. xv. 24, it is ſaid that *Chriſt ſhall deliver up the kingdom to God, even the Father*; therefore he will be ſubjected to him; and conſequently inferior.

John viii. 24. v. 19. xiv. 10—28. Mark xiii. 33. Theſe texts with ſome few others of like nature, are generally made uſe of by this denomination, as proofs of a ſubordination of Jeſus Chriſt to God the Father.

The ARIANS were divided among themſelves, and torn into factions, which regarded each other with the bittereſt averſion. Of theſe the ancient writers make mention under the names of Semiarians, Euſebians, Ætians, Eunomians, Æacians, Pſathyrians, and others: but they may all be ranked with

* His followers deny that Chriſt had any thing which could properly be called a *divine nature*. any otherwiſe than as any thing very excellent may by a figure be called divine, or his delegated dominion over the ſyſtem of nature might entitle him to the name of GOD.

with the utmoſt propriety into three claſſes ;—the firſt of theſe were the primitive and genuine Arians, who rejecting all thoſe forms and modes of expreſſions, which the moderns had invented to render their opinions leſs ſhocking to the Nicenians, taught ſimply, *That the Son was not begotton of the Father*, (i. e. produced out of his ſubſtance) *but only created out of nothing.* This claſs was oppoſed by the Semi-arians, who in their turn were abandoned by the Eunomians, or Anomæans, the diſciples of Ætius and Eunomius. The Semi-arians held, *that the Son was* [òmòròuſeòs] i. e. *ſimilar to the Father in his eſſence, not by nature, but by a peculiar privilege.* The Eunomians, who were alſo called Ætians, and Exucontians, and may be counted in the number of pure Arians, maintained *that Chriſt was* [ètèròòuſiòs] or [anòmòiòs] i. e. *unlike the Father in his eſſence as well as in other reſpects.*

Under this general diviſion many ſubordinate ſects were comprehended, whoſe ſubtleties and refinements have been but obſcurely developed by ancient writers.

Moſheim's Eccleſ hiſt. vol. 1, *p.* 335, 342, 343.
Formey's Eccleſ. hiſt. vol. 1. *p.* 76.
Opera Zanchii, vol. 1, *tom.* 1, *p.* 492—494.
Doddridge's Lectures, p. 401.
Lowman's Tracts, p. 253.

ARMENIANS, A diviſion of Eaſtern chriſtians, thus called from Armenia, a country they anciently inhabited.

The principal points in their doctrine are as follows, 1ſt. They aſſert, with the Greeks, the proceſſion of the Holy Ghoſt from the Father only. 2d. They believe that Chriſt, at his deſcent into Hell,

Hell, freed the ſouls of the damned from thence, and reprieved them till the end of the world, when they ſhall be remanded to eternal flames. 3d. They believe that the ſouls of the righteous ſhall not be admitted to the beatific viſion till after the reſurrection: notwithſtanding which, they pray to departed ſaints, adore their pictures, and burn lamps before them. They uſe confeſſion to the prieſts; and adminiſter the Euchariſt in both kinds to the laity. In the ſacrament of baptiſm, they plunge the infant thrice in water, and apply the chriſm with conſecrated oil, in form of a croſs, to ſeveral parts of the body, and then touch the child's lips with the Euchariſt.

They obſerve a multitude of faſts and feſtivals.

Broughton's Hiſtorical Library, vol 2. p. 329 330.

ARMINIANS, They derive their names from James Arminius, who was born in Holland in the year 1560. He was firſt paſtor at Amſterdam; afterwards profeſſor of divinity at Leyden, and attracted the eſteem and applauſe of his very enemies, by his acknowledged candor, penetration and piety. They received alſo the denomination of Remonſtrants, from an humble petition entitled their remonſtrances, which they addreſſed in the year 1610, to the ſtates of Holland.

The principal tenets of the Arminians are comprehended in five articles, to which are added a few of the arguments they make uſe of in defence of their ſentiments.

I. That the Deity has not fixed the future ſtate of mankind, by an abſolute unconditional decree;

cree ; but determined from all eternity, to beſtow ſalvation on thoſe whom he foreſaw would perſevere unto the end in their faith in Jeſus Chriſt ; and to inflict everlaſting puniſhments on thoſe who ſhould continue in their unbelief, and reſiſt unto the end his divine ſuccours.

For, as the Deity is *juſt*, *holy*, and *merciful*, wiſe in all his counſels, and true in all his declarations to the ſons of men, it is inconſiſtent with his *attributes*, by an antecedent *decree*, to fix our commiſſion of ſo many ſins, in ſuch a manner, that there is no poſſibility for us to avoid them : and he repreſents GOD diſhonorably, who believes, that by his *revealed will*, he hath declared he would have *all men* to be ſaved ; and yet, by an antecedent *ſecret will*, he would have the *greateſt part* of them to periſh. That he hath impoſed a *law* upon them, which he requires them to obey, on penalty of his eternal diſpleaſure, though he knows they cannot do it without his irreſiſtable grace ; and yet is abſolutely determined to withhold this grace from them, and then puniſh them eternally for what they could not do without his divine aſſiſtance.

II. That JESUS CHRIST, by his death and ſufferings, made an atonement for the ſins of *all mankind* in general, and of every individual in particular : that however, none, but thoſe who believe in him, can be partakers of their divine benefit.

That is, the death of CHRIST put all men in a capacity of being juſtified and pardoned, upon condition of their faith, repentance, and ſincere obedience to the laws of the new covenant.

For the ſcriptures declare, in a variety of places, that CHRIST died for the *whole world*. John iii.

16, 17. *GOD so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life*, &c. 1st of John, ii. 2. *He is the propitiation not only for our sins, but for the sins of the whole world.* And the apostle expresses the same idea in Heb. ii. 9. when he says, *CHRIST tasted death for every man.* Here is no limitation of that comprehensive phrase.

If CHRIST died for them that perish, and for them that do not perish, he died for *all*. That he died for them that do not perish, is confessed by all; and if he died for any that may or shall perish, there is the same reason to affirm that he died for all that perish. Now that he died for such, the scripture says expressly, in 1st of Cor. viii. 11. *And through thy knowledge shall the weak brother perish for whom Christ died.* Hence it is evident Christ died for them that perish, and for them that do not perish; therefore he died for *all men*.

III. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct consequences of his sin to his posterity.

For, if all men are utterly disabled to all good, and continually inclined to all manner of wickedness, it follows, that they are not moral agents. For how are we capable of performing duty, or of regulating our actions by a law commanding good and forbidding evil, if our minds are bent to nothing but what is evil? Then sin must be natural to us; and if natural, then necessary, with regard to us; and if necessary, then no sin: for what is natural to us, as hunger, thirst, &c. we can by no means hinder; and what

what we can by no means hinder, is not our ſin: therefore mankind are not totally depraved.

That the ſin of our firſt parents is not imputed to us is evident; becauſe, as the evil action they committed was perſonal, ſo muſt their real guilt be perſonal and belong only to themſelves: and we cannot, in the eye of juſtice and equity, be puniſhable for their tranſgreſſion.

IV. That there is no ſuch thing as irreſiſtable grace, in the converſion of ſinners.

For, if converſion be wrought only by the unfruſtrable operation of God, and man is purely paſſive in it, vain are all the commands and exhortations to wicked men *to turn from their evil ways:* Iſaiah i. 16. *To ceaſe to do evil, and learn to do well:* Deut. x. 16. *To put off the old man, and put on the new:* Eph. iv. 22. And divers other texts to the ſame purpoſe. Were an irreſiſtable power neceſſary to the converſion of ſinners, no man could be converted ſooner than he is; becauſe, before this irreſiſtable action came upon him he could not be converted, and when it came upon him he could not reſiſt its operations, and therefore no man could reaſonably be blamed that he lived ſo long in an unconverted ſtate; and it could not be praiſe-worthy in any perſon who was converted, ſince no man can reſiſt an unfruſtrable operation.

V. That thoſe who are united to Chriſt by faith, may fall from their faith, and forfeit finally their ſtate of grace.

For the doctrine of a poſſibility of the final departure of true believers from the faith, is expreſſed in Heb. vi. 4, 5, 6. *It is impoſſible for them who were*

once enlightened, &c.—*If they ſhall fall away to renew them again to repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put him to open ſhame.* See alſo 2d. of Peter, ii. 18, 20, 21, 22, and divers other paſſages of ſcripture to the ſame purpoſe.

All commands to perſevere and ſtand faſt in the faith, ſhew that there is a poſſibility that believers may not ſtand faſt and perſevere unto the end. All cautions to chriſtians not to fall from grace, are evidences and ſuppoſitions that they may fall, for what we have juſt reaſon to caution any perſon againſt, muſt be ſomething which may come to paſs and be hurtful to him. Now ſuch caution Chriſt gives his diſciples; Luke xxi. 34, 36. To them who had like precious faith with the apoſtles, St. Peter ſaith, *Beware, leſt being led away by the error of the wicked, you fall from your own ſteadfaſtneſs.* 2d. of Peter, iii. 17. Therefore he did not look upon this as a thing impoſſible; and the doctrine of perſeverance renders thoſe exhortations and motives inſignificant, which are ſo often to be found in ſcripture.

Moſheim's Eccleſ. hiſt. vol. v. *p* 3. 7 8
Whitby, on the Five Points p. 106. 107. 120, 124, 134, 231, 232 254 394 398
Taylor, on Original Sin. p. 13 125.
Stackhouſe's Body of Divinity p 155. 156.
Collier's Hiſtorical Dictionary, vol. i. [*See Arminians.*]

ARNOLDISTS, A ſect in the twelfth century, which derive their name from Arnold, of Breſia. Having obſerved the calamities that ſprung from the opulence of the *Pontiffs* and *Biſhops*, he maintained, that nothing was to be left to the miniſters of the goſpel but a ſpiritual authority, and a ſubſiſtence drawn

drawn from tithes, and from the voluntary oblations of the people.

Moſheim's Eccleſiaſtical Hiſt vol. ii. *p.* 50.

ARTEMONITES, A ſect in the ſecond century, ſo called from Arteman, who taught, That at the birth of the man CHRIST, a certain *divine energy*, or portion of the divine nature, united itſelf to him.

Moſheim, ibid. vol. i. *p.* 191.

ARTOTYRITES, A ſect in the ſecond century, who celebrated the Euchariſt with bread and cheeſe, ſaying, that the firſt oblations of men were of the fruits of the earth, and of ſheep. The word is derived from the Greek of [artòs] bread, and [turòs] cheeſe.

The Artemonites admitted women to the prieſthood and epiſcopacy.

Broughton's Hiſtorical Library, vol. i. *p.* 85.

ASCLEPIDOTÆANS, A ſect in the third century; ſo called from Aſclepiodotus, who taught that Jeſus Chriſt was a mere man.

Broughton, ibid. p. 88.

ASCODROGITES, A ſect which aroſe in the year 181. They brought into their churches bags, or ſkins, filled with new wine, to repreſent the new bottles, filled with new wine, mentioned by Chriſt. They danced round theſe bags, or ſkins, and intoxicated themſelves with the wine. They are likewiſe called *Aſcitæ*, and both words are derived from the Greek of [aſkòs] a *bottle*, or *bag*.

Broughton, ibid. p. 88.

ASCODRUTES,

ASCODRUTES, A ſect of Gnoſtics in the ſecond century; who placed all religion in knowledge, and aſſerted, that divine myſteries, being the images of inviſible things, ought not to be performed by viſible things, nor incorporeal things by corporeal and ſenſible: therefore, they rejected *baptiſm* and the *Euchariſt*.

Broughton, ibid. p 89.

ASSURITANS, A branch of the Donatiſts, who held that the Son was inferior to the Father; and the Holy Ghoſt to the Son: they re-baptized thoſe who embraced their ſect; and aſſerted that good men only were within the pale of the church. [See Donatiſts]

Dictionary of Arts and Sciences, vol. i. *p.* 207.

AUDÆANS, A ſect in the fourth century; ſo called from Audæus, who was ſaid to have attributed to the Deity a human form.

Moſheim's Eccleſiaſtical Hiſtory, vol. i *p.* 350.

AZYMITES, So called from the Greek [azumòs] a name given by the Greeks in the eleventh century, to the chriſtians of the Latin church, becauſe they uſed unleavened bread in the *Euchariſt*.

Hiſtorical Dictionary, vol. i. [*See Azymitæ*]

B

BAPTISTS, or ANTIPÆDOBAPTISTS, This denomination claim an immediate deſcent from the *apoſtles*; and aſſert, that the conſtitution of their churches is from the authority of JESUS CHRIST himſelf, and his immediate ſucceſſors.

Many others indeed deduce their origin as a ſect from much later times, and affirm they firſt ſprang up in Germany in the ſixteenth century. The

The distinguishing tenets of the *Baptists* are as follow; to which are added a few of the arguments made use of in defence of their sentiments.

I. That those who actually profess *repentance* towards God, *faith* in, and *obedience* to our Lord Jesus, are the only proper *subjects* of *baptism*; and that *immersion* is necessary to the due *administration* of that *ordinance*.

For, say they, John the first administrator of that ordinance, preached the *baptism of repentance*, and required *repentance* previous to *baptism*. Mat. iii. 2, 5, 6, 8. See John iv. 1. Jesus first made disciples, and then baptized them, or ordered them to be baptized; and with his practice agrees the commission he gave in Matt. xxviii. 19. with which compare Mark xvi. 16. See also Acts viii. 37. and other passages of scripture where *repentance* and *faith* are mentioned as necessary in order to *baptism*.

Whosoever are baptized into *Christ, have put on Christ, have put on the new man:* but to put on the new man, *is to be formed in righteousness, holiness, and truth*; this whole argument is in the express words of St. Paul: the major proposition is positively determined, Gal. iii. 27. The minor in Ephes. iv. 24. The conclusion then is obvious, that they who are not formed anew *in righteousness, holiness and truth*; they who remaining in the present incapacities cannot *walk in newness of life*, have not been *baptized into Christ*, have not that *baptism which is the answer of a good conscience towards God*, which is the only *baptism* which saves us:—and as this is the case of children, they are not proper subjects of that *ordinance*.

Respecting

Respecting the mode, they argue from the signification of the word *baptism*——from the phrase, *buried with him in baptism*——from the first administrators repairing to rivers, and the practice of the primitive church after the *apostles*.

II. The *Baptists* in general refuse to communicate with other denominations.

For they suppose the mode of immersion essential to *baptism*; and that *baptism* is necessary previous to receiving the *Lord's supper*: and that therefore it would be inconsistent for them to admit unbaptized persons (as others are in their view) to join with them in this ordinance.

This denomination all unite in pleading for *universal liberty of conscience*. For they alledge that *the sacred rights of conscience* are unalienable, and subject to no controul but that of the Deity. For it does not appear that God has given such authority to one man over another, as to compel any one to his religion. Nor can any such power be vested in the magistrate by the consent of the people; because no man can so far abandon the care of his own salvation as blindly to leave it to the choice of any other, whether prince or subject, to prescribe to him what faith or worship he shall embrace.

In the second place, The care of souls cannot belong to the civil magistrate, because his power consists only in outward force, but true and saving religion consists in the inward persuasion of the mind; without which nothing can be acceptable to God. And such is the nature of the understanding, that it cannot be compelled to any thing by outward force.

From

From these and many other considerations, they conclude that all the power of civil government relates only to mens civil interest, is confined to the care of the things of this world, and has nothing to do with the world to come.

In consequence of this tenet, the *Baptists* exclaim against the civil authority compelling people to support ministers; but they enjoin it on their churches as an incumbent duty, to afford their ministers a comfortable supply.

The association of *Baptists* in New-England call themselves Calvinists, with regard to doctrines; and Independents, with referrence to church-government. [See Calvinists and Independents]

The English *Baptists* have been divided into two parties ever since the beginning of the Reformation, viz. those who have followed the *Calvinistical doctrines*, and, from the principal point in that plan, *personal election*, have been termed *particular Baptists*; and those who professed the *Arminian tenets*; and have also from the chief of those doctrines *universal redemption*, been stiled *general Baptists*.

For an account of the other denominations of *Baptists*, see Dunkers, Kethians, Mennonites, Sabbatarians, and Uckewallists.

Crosby's History of the English Baptists, vol. i. *p.* 23; 173. *vol.* 4. *p* 165
History of Religion. No. 35. *p.* 193.
Baptists Confession of Faith p. 47 50.
Gill on Baptism p 93. 94. 95.
Taylor's Liberty of Prophesying, p. 329.
Stillman's Election Sermon, p 11. 23. 24.
Association Minutes, for 1777 *p.* 4.

BARDESANISTES, A ſect in the ſecond century, they derived their name from Bardeſanes a native of Edeſſa, and a man of a very acute and penetrating genius.

The ſum of his doctrine was as follows:

I. That there is a *Supreme* GOD, pure and benevolent, abſolutely free from all evil and imperfection; and there is alſo a *Prince of Darkneſs*, the fountain of all evil, diſorder and miſery.

II. That the Supreme GOD created the world without any mixture of evil in its compoſition; he gave exiſtence alſo to its inhabitants, who came out of his forming hand, pure and incorrupt, endued with ſubtle ethereal bodies and ſpirits of a celeſtial nature.

III. That when the *Prince of Darkneſs* had enticed men to ſin, then the *Supreme* GOD permitted them to fall into ſluggiſh and groſs bodies, formed of corrupt matter by the *evil principle*; he permitted alſo the depravation and diſorder which this malignant being introduced both into the natural and moral world, deſigning by this permiſſion, to puniſh the degeneracy and rebellion of an apoſtate race; and hence proceeds the perpetual conflict between reaſon and paſſion in the mind of man.

IV. That on this account JESUS deſcended from the upper regions, cloathed not with a real, but with a celeſtial and ærial body, and taught mankind to ſubdue that body of corruption which they carry about with them in this mortal life; and by *abſtinence*, *faſting*, and *contemplation*, to diſengage themſelves from the ſervitude and dominion of that *malignant matter*, which chained down the ſoul to low and ignoble purſuits.

V. That

V. That those who submit themselves to the discipline of this divine teacher, shall, after the dissolution of this terrestrial body, mount up to the mansions of felicity, cloathed with ætherial vehicles, or celestial bodies.

This denomination was a branch of the Gnostics. [See Gnostics]

Mosheim's Eccles. Hist vol. i. *p.* 179, 180.

BARLAAMITES, A sect in the sixteenth century, followers of Barliaam, he was by birth a Neopolitan, and Monk of the Order of St. Basil. He maintained that the light which surrounded Christ on mount Tabor was neither the Divine essence, nor flowed from it.*

Broughton's Historical Library, vol. i *p.* 127.

BASILIDIANS, A sect in the second centur, so called from Bassilides, chief of the Egyptian Gnostics. He acknowledged the existence of one Supreme GOD, perfect in goodness and wisdom, who produced from his own substance seven beings, or *Æons* † of a most excellent nature. Two of these

* Barlaam was opposed by Palamas, Archbishop of Thessalonica, who asserted that the light seen upon Tabor, was an uncreated light, and co-eternal with GOD.

† The word [*Aiôn, or Æon*] from expressing only the duration of beings, was by a *metonymy* employed to signify the beings themselves. Thus the Supreme Being was called [*Aiôn, or Æon*] and the angels distinguished also by the title of *Æons*. All this will lead us to the true meaning of that word among the Gnostics. They had formed to themselves the notion of an invisible world, composed of *entities* or *virtues*, proceeding from the Supreme Being, and succeeding each other at certain intervals of time, so as to form an *eternal chain*, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnostics assigned a certain term of duration and a certain sphere of action. Their *terms of duration* were, at first, called [*Aiôns*] and they themselves were afterwards *metonymically* distinguished by that title.

Æons called *Dynamis* and *Sophia* (i. e *power and wisdom)* engendered the angels of the higheſt order. Theſe angels formed an Heaven for their habitation, and brought forth other angelic beings, of a nature ſomewhat inferior to their own. Many other generations of angels followed theſe; new Heavens were alſo created, until the number of angelic orders, and of their reſpective Heavens, amounted to *three hundred and ſixty-five*, and thus equalled the days of the year. All theſe are under the empire of an omnipotent Lord, whom *Baſilides* called *Abraxas*.

The inhabitants of the loweſt Heavens, which touched upon the borders of the eternal, malignant, and ſelf-animated *matter*, conceived the deſign of forming a world from that confuſed maſs, and of creating an order of beings to people it. This deſign was carried into execution, and was approved by the *Supreme* GOD, who, to the animal life, with which only the inhabitants of this new world were at firſt endowed, added a reaſonable ſoul, giving, at the ſame time to the angels, the empire over them.

Theſe angelic beings advanced to the government of the world which they had created, fell, by degrees, from their original purity, and manifeſted ſoon the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men the knowledge of the Supreme Being, that they might be worſhipped in his ſtead, but alſo began to war againſt one another, with an ambitious view to enlarge, every one, the bounds of his reſpective dominion. The moſt arrogant and turbulent of all theſe angelic ſpirits, was that which preſided over the Jewiſh nation. Hence the Supreme GOD, beholding with compaſſion the miſerable ſtate of rational beings,

beings, who groaned under the conteſt of theſe jarring powers, ſent from Heaven his Son *NUS*, or *CHRIST*, the chief of the *Æons*, that, joined in a ſubſtantial union with the man JESUS, he might reſtore the knowledge of the Supreme GOD, deſtroy the empire of thoſe angelic natures which preſided over the world, and particularly that of the arrogant leader of the Jewiſh people. The God of the Jews alarmed at this, ſent forth his miniſters to ſeize the man JESUS and put him to death. They executed his commands, but their cruelty could not extend to CHRIST, againſt whom their efforts were vain. Thoſe ſouls who obey the precepts of the Son of GOD, ſhall, after the diſſolution of their mortal frame, aſcend to the Father, while their bodies return to the corrupt maſs of matter from whence they were formed. Diſobedient ſpirits, on the contrary, ſhall paſs ſucceſſively into other bodies. [See Gnoſtics]

Moſheim's Eccleſ. Hiſt vol. i. *p.* 181, 182, 183.

BEHMENISTS, A ſect which aroſe in the ſeventeenth century, ſo called from Jacob Behman, a Taylor at Gorlitz. He taught that the Divine grace operates by the ſame rules, and follows the ſame methods, that the Divine Providence obſerves in the natural world; and that the minds of men are purged from their vices and corruptions in the ſame way that metals are purified from their droſs.

This denomination was a branch of the Myſtics. [See Myſtics]

Moſheim's ibid. vol iv. *p* 476.

BERENGARIANS, A ſect in the eleventh century, which adhered to the opinions of Berengarius, who aſſerted that the bread and wine in the Lord's

ſuppor

ſupper is not really and eſſentially, but figuratively changed into the body and blood of Chriſt.

His followers were divided in opinion as to the *Euchariſt*. They all agreed, that the elements are not eſſentially changed, though ſome allowed them to be changed in effect; others admitted a change in part; and others an entire change, with this reſtriction, that to thoſe who communicated unworthily the elements were changed back again.

Dictionary of Arts and Sciences, vol. i. *p.* 289.

BERYLLIANS, So called from Beryllus, an Arabian, Biſhop of *Bozrah*, who flouriſhed in the third century. He taught that CHRIST did not exiſt before *Mary*, but that a ſpirit iſſuing from GOD himſelf, and therefore ſuperior to all human ſouls, as being a portion of the Divine nature, was united to him at the time of his birth.

Moſheim's Eccleſ. Hiſt. vol. i. *p.* 248.

BIDDELIANS, So called from John Biddele, who, in the year 1644, erected an independent congregation in London. The doctrines he taught were, in general, ſimilar with the Socinians. He admitted the perſonality of the Holy Ghoſt, but denied its divinity, aſſerting it to be no more than chief among the holy angels. [See Socinians]

Hiſtory of Religion. [*See Biddelians*]

BOGOMILES, A ſect in the twelfth century, which ſprung from the Maſſalians.

They derived their name from the *Divine mercy*, which its members are ſaid to have inceſſantly implored; for the word *Bogomites*, in the Myſian language, ſignifies *calling out for mercy from above*.

Baſilius,

Basilius, a Monk at Constantinople, was the founder of this denomination. The doctrines he taught were similar with the Manicheans and Gnostics. [See Gnostics and Manicheans]

Mosheim's Ecclesiastical History vol. ii. *p.* 444.

BONOSIANS, A sect in the third century, who followed the opinions of Bonosius, Bishop of Sardica. Their sentiments were the same with the Photinians, though they appear to have been different communions. [See Photinians]

Broughton's Historical Library, vol. i. *p.* 169.

BORRELLISTS, A sect in Holland, so called from their leader, one Adam Borreel, of Zealand, who had some knowledge of the Hebrew, Greek, and Latin tongues. They reject the use of churches, of the *sacraments*, *public prayer*, and all other external acts of worship. They assert that all the christian churches of the world have degenerated from the pure apostolical doctrines.

They lead a very austere life, and employ great part of their goods in alms and works of piety.

Broughton, ibid, p. 170.

BORIGNONISTS, A sect in the seventeenth century, which derive their name from the famous *Antoinette Bourignon de la Ponte*, a native of *Flanders*, who pretended to be divinely inspired, and set apart to revive the true spirit of christianity that had been extinguished by theological animosities and debates.

The predominant principle which reigns through her productions, is as follows.

That

That the christian religion neither consists in knowledge nor in practice, but in a certain internal feeling and divine impulse, which arises immediately from communion with the Deity. She allowed a general toleration of *all religions.*

Dufresnoy's Chronological Tables. vol ii. *p.* 253.
Mosheim's Eccles. hist. vol. v. *p* 64 65.

BRETHREN AND SISTERS OF THE FREE SPIRIT, A sect, which in the thirteenth century, gained ground imperceptibly, in Italy, France, and Germany.

They took their denomination from the words of St. Paul, Rom. viii. 2, 14, and maintained, that the true children of God were invested with the privilege of a full and perfect *freedom* from the jurisdiction of the *law.* They were called by the Germans and Flemish, *Begharas* and Beguttes; which was a name given to those who make an extraordinary profession of piety and devotion.

The sentiments taught by this denomination, were as follow:

That all things flowed *by emanation* from God, and were finally to return to their divine source:—That rational souls were so many *portions* of the Supreme Deity; and that the universe, considered as one great whole, was GOD:—That every man, by the power of contemplation, and by calling off his mind from sensible and terrestrial objects, might be united to the Deity in an ineffable manner, and become one with the Source and Parent of all Things: and that they, who, by long and assiduous meditation, had plunged themselves, as it were, into an *abyss* of the Divinity, acquired thereby a most glorious

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and ſublime liberty, and were not only delivered from the violence of ſinful luſts, but even from the common inſtincts of nature.

From theſe, and ſuch-like doctrines, the *Brethren* under conſideration, drew this concluſion, viz. That the perſon who had aſcended to God in this manner, and was abſorbed by contemplation in the abyſs of Deity, became thus a part of the God-head—commenced God—was the *Son of God* in the ſame ſenſe and manner that CHRIST was, and thereby raiſed to a glorious independence, and freed from the obligation of all laws, human and divine.

In conſequence of this, they treated with contempt the ordinances of the goſpel, and every external act of religious worſhip; looking upon prayer, faſting, baptiſm, and the ſacrament of the Lord's ſupper, as the firſt elements of piety, adapted to the capacity of children, and as of no ſort of uſe to the *perfect man*, whom long meditation had raiſed above all external things, and carried into the boſom and eſſence of the Deity.

They rejected with horror every kind of induſtry and labour, as an obſtacle to Divine contemplation, and to the aſſent of the ſoul towards the Father of Spirits.

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 122, 123, 124.

BROWNISTS, A ſect which ſprung up in England towards the end of the ſixteenth century. They derive their name from Robert Brown, a native of Northampton.

This denomination did not differ, in point of doctrine, from the church of England, or from the other Puritans; but they apprehended, according to ſcrip-

ture, that every church ought to be confined within the limits of a ſingle congregation; and that the government ſhould be democratical. They maintained the diſcipline of the church of England to be Popiſh and Antichriſtian, and all her ordinances and ſacraments invalid. Hence they forbid their people to join with them in prayer, in hearing the word, or in any part of public worſhip; nay, they not only renounced communion with the church of England, but with all other churches, except ſuch as were of the ſame model.

Moſheim, ibid. vol. 4. p 98
Neal's Hiſtory of the Puritans, vol. 1 p. 375, 377.

BUDNEIANS, A branch of the Socinians, which appeared in the year 1589; ſo called from Simon Budnœus, who maintained that Chriſt was not begotten by an extraordinary act of Divine power; but that he was born like other men, in a natural way, and that conſequently he was no proper object of Divine worſhip and adoration. [See Socinians]

Moſheim's Eccleſ. Hiſt. vol. 4 p. 199.

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CAINIANS, A ſect which ſprang up about the year 130, ſo called on account of their great reſpect for Cain. They pretended that the virtue which had produced Abel, was of an order inferior to that which had produced Cain, and that this was the reaſon why Cain had the victory over Abel and killed him; for they admitted a great number of Genii, which they called virtues, of different ranks and orders. They had a great veneration for the inhabitants of Sodom, Eſau, Corah, Dathan and Abiram; and in particular for Judas, under

under pretence that the death of JESUS CHRIST had ſaved mankind, and he betrayed him for that end; they even made uſe of a goſpel of Judas to which they paid great reſpect.

The morals of this denomination were the ſame with thoſe of the Carpocratians. [See Carpocratians]

Hiſtorical Dictionary, vol. i. [*See Cainians*]
Broughton's Hiſtorical Library, vol. 1, *p.* 190.

CALIXTINS, A branch of the Huſſites in Bohemia and Moravia in the fifteenth century. The principal point in which they differed from the church of Rome was the uſe of the Chalice, (Calix) or communicating in both kinds.

Calixtins, was alſo a name given to thoſe among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the ſeventeenth century; who endeavoured to unite the Romiſh, Lutheran, and Calviniſtical churches, in the bonds of charity and mutual benevolence. He maintained,

I. That the *fundamental doctrines of chriſtianity*, by which he meant thoſe elementary principles from whence all its truths flow, were preſerved pure in all three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the *Apoſtles Creed*.

II. That the tenets and opinions which had been conſtantly received by the ancient Doctors, during the firſt five centuries, were to be conſidered as of equal truth and authority with the expreſs declarations and doctrines of ſcripture.

Broughton, ibid, p. 192.
Moſheim's Eccleſiaſtical Hiſt. vol. 4. *p.* 450, 451.

CALVINISTS, They derive their name from John Calvin, who was born at Nogen, in Picardy, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, and eloquence, rendered him respectable even in the eyes of his very enemies.

The principal tenets of the Calvinists are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

I. That GOD has chosen a *certain number* in Christ, unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his *free grace* and *love*, without the least foresight of *faith*, good *works*, or any conditions performed by the creature: and that the rest of mankind he was pleased to pass by and ordain them to dishonor and wrath for their sins, to the praise of his vindictive justice.

For, as the *Deity* is infinitely perfect and independent in all his acts, the manifestation of his essential perfections must be the supreme end of the Divine counsels and designs. Prov. xvi. 4.—*The Lord hath made all things for himself, &c.* Since GOD is omniscient, it is evident that he foresaw from everlasting whatever should come to pass: but there can be no prescience of future contingents; for what is certainly foreseen, must infallibly come to pass, consequently the prescience of the Deity cannot be antecedent to his decrees.

The sacred scriptures assert the doctrine of the Divine sovereignty in the clearest terms. Rom. ix.

21.

21.--*Has not the Potter power over the clay of the ſame lump, to make one veſſel unto honor, and another unto diſhonor.* See from verſe 11 to the end of the chapter. The ſame Divine author preſents us with a golden chain of ſalvation in Rom. viii. 30. To the ſame purport ſee Eph. i. 4. Acts xiii. 48. and a variety of other paſſages in the ſacred oracles.

II. That Jeſus Chriſt, by his death and ſufferings, made an atonement *only* for the ſins of the *elect*.

That is, that redemption is commenſurate with the Divine decree. Chriſt has abſolutely purchaſed grace, holineſs, and all ſpiritual bleſſings for his people.

For, if GOD really intended the ſalvation of all men, then no man can periſh. *For the counſel of the Lord ſtandeth forever.* Pſalm xxxiii, 11. There are expreſs texts of ſcripture which teſtify that Chriſt did not die for all men. John vi. 37, *All that the Father giveth me, ſhall come to me, &c.* and in John x. 11, Chriſt ſtiles himſelf, *The good ſhepherd, who lays down his life for his ſheep.* This is alſo implied in our Saviour's limitation of his interceſſion. John xvii. 9.

To ſuppoſe that the death of Chriſt procured only a poſſibility of ſalvation, which depends upon our performance of certain conditions, is contradictory to thoſe ſcriptures which aſſert that ſalvation is *wholly* owing to *free ſovereign* grace. If Chriſt died for all, and all are not ſaved, the purpoſes of his death are in many inſtances fruſtrated, and he ſhed his precious blood in vain: to ſuppoſe this would be derogatory to the infinite perfections of the great *Redeemer*; therefore he did not die for all, and all for whom he died will certainly be ſaved.

III. That

III. That mankind are *totally* depraved in conſequence of the Fall; and by virtue of *Adam*'s being their public head, the guilt of *his ſin* was *imputed*, and a *corrupt nature* conveyed to *all* his poſterity: from which proceed all actual tranſgreſſions: and that by *ſin* we are made ſubject to death, and all miſeries, temporal, ſpiritual and eternal.

For the inſpired pages aſſert the original depravity of mankind, in the moſt emphatical terms:—Gen. viii. 21. *The imagination of man's heart is evil from his youth.* Pſalm xiv. 2, 3. *The Lord looked down from Heaven upon the children of men, to ſee if there were any that did underſtand, and ſeek after GOD. They are all gone aſide, they are altogether become filthy; there is none that doeth good, no not one.* To the ſame purport ſee Rom. iii. 10, 11, 12, &c. And it is evident, that Adam's ſin was imputed to his poſterity, from Rom. 5. 19. *By one man's diſobedience many were made ſinners*, &c. The ſcriptures alſo teach, that all ſin expoſes us to everlaſting deſtruction. See Gal. iii. 10. 2d of Cor. iii. 6, 7. And Rom. iv. 14.

The total depravity of human nature is alſo evident from the univerſal reign of death over perſons of all ages:—from the propenſity to evil which appears in mankind, and impels them to tranſgreſs God's law:—from the neceſſity of regeneration:—the nature of redemption:—and the remains of corruption in the ſaints.

IV. That all whom God has predeſtinated unto life he is pleaſed in his appointed time *effectually* to *call* by his *word* and *ſpirit*, out of that eſtate of *ſin* and *death*, in which they are by *nature*, to *grace* and *ſalvation* by JESUS CHRIST. For

For an irreſiſtable operation is evident from thoſe paſſages in ſcripture, which expreſs the efficacious virtue of divine grace in the converſion of ſinners. Eph. i. 19. *And what is the exceeding greatneſs of his power towards us who believe*, &c. Eph. ii. 1, 5. Phil. ii. 13. and divers other paſſages. If there was any thing in us which renders the grace of God effectual, we ſhould have cauſe for boaſting; but the ſacred pages declaim againſt this in the moſt emphatical terms. Rom. v. 27: *Where is boaſting then? It is excluded*, &c. See Titus iii. 5. 1ſt of Cor. i. 31. and a variety of other texts to the ſame purport.

If the *free will* of man renders grace *effectual*, it may be made *ineffectual* by the *ſame power*, and ſo the creature fruſtrate the deſigns of his Creator, which is derogatory to the infinite perfections of that *omnipotent Being*, who *worketh all things according to the counſel of his will.*

V. That thoſe whom God has effectually called and ſanctified by his ſpirit, ſhall never finally fall from a ſtate of grace.

For this doctrine is evident from the promiſes of perſevering grace in the ſacred ſcriptures. Iſaiah liv. 10: *For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the LORD, that hath mercy on thee.* See alſo Jer. xxxii. 38—40. John iv. 14. vi. 39. x. 28. xi. 26. And the apoſtle exclaims with triumphant rapture,—*I am perſuaded that neither life, nor death, &c. ſhall be able to ſeparate us from the love of GOD, which is in Chriſt Jeſus our Lord.* Rom. viii. 38, 39.

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The *perseverance* of the *saints* is also evident from the immutability of the Deity; his purposes and the reasons on which he founds them are invariable as himself; *with him there is no variableness nor shadow of turning*. James i. 17. The faithfulness of the Deity is ever displayed in performing his promises: but the doctrine of falling from grace frustrates the design of the promises; for if one saint may fall, why not another, and a third, till no sincere christians are left? But the doctrine of *believers perseverance* remains firm as it is supported by the express tenor of scripture, the immutability of the Deity, and his faithfulness in performing his promises.

Mosheim's Ecclesiastical History. vol. 3. p. 352. vol. 4. p. 70.
Calvin's Institutions, p 127.
Assembly's Confession of Faith, p 35, 36, 48, 49, 67.
Charnock's Works, vol. 2. p. 1353, 1354.
Twisse's Works, p. 220.
Doctor Edwards's Veritas Redux, p. 56, 89 91, 92, 319. 320, 321, 358 384 390. 450.
Edwards on Original Sin, p. 13, 40, 356 366.
Broughton's Historical Library, vol. 1 p. 195.

CANUSARS. [See French Prophets]

CAPUTIATI, A sect which appeared in the twelfth century; so called from a singular kind of cap which distinguish their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publickly, that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privileges of the first mortals.

Mosheim's Eccles. Hist. vol. 2. p. 456, 457.

CAROLOSTADIANS,

CAROLOSTADIANS, So called from Carolostadt, a colleague of Luther's. He denied the real presence in the *Eucharist*; and declaimed against human learning.

Mosheim's Eccles. Hist. vol. 4 *p.* 28, 30.

CARPOCRATIANS, A sect which arose towards the middle of the second century; so called from Carpocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics. He acknowledged the existence of a *Supreme* GOD, and of the *Æons* derived from him by successive generations. He maintained the eternity of a *corrupt matter*, and the creation of the world from thence by angelic powers, as also the Divine origin of souls unhappily imprisoned in mortal bodies, &c. He asserted, that JESUS was born of *Joseph* and *Mary*, according to the ordinary course of nature, and was distinguished from the rest of mankind by nothing but his superior fortitude and greatness of soul. He held, that lusts and passions, being implanted in our nature by GOD himself, were consequently void of guilt, and had nothing in them criminal; and not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity, asserting that eternal salvation was only attainable by those who had committed all sorts of crimes, and had daringly filled up the measure of iniquity. He also taught that all things should be possessed in common. [See Gnostics]

Mosheim's ibid, vol 4. *p.* 184, 185.

CATAPHROGGIANS. [See Montanists]

CATHARISTS, A branch of the Manichæans, in the twelfth century. This ſect agreed in the following points of doctrine, viz. That Matter was the ſource of all evil; that the Creator of this world was a Being diſtinct from the ſupreme Deity; that Chriſt was not cloathed with a real body, neither could be properly ſaid to have been born, or to have ſeen death; that human bodies were the production of the evil principle; that baptiſm and the Lord's ſupper were uſeleſs inſtitutions; and that human ſouls endued with reaſon, were ſhut up by an unhappy fate in the dungeons of mortal bodies, from whence only they could be delivered by faſting, mortification, and continence of every kind. Hence they exhorted all who embraced their doctrine to a rigorous abſtinence from animal food, wine, and wedlock, and recommended to them, in the moſt pathetic terms, the moſt ſevere acts of auſterity and mortification.

This denomination treated all the books of the Old Teſtament with the utmoſt contempt, but expreſſed a high veneration for the New, particularly for the four Evangeliſts.

Moſheim's Eccleſ. Hiſt. vol. 2. p. 444.

CERDONIANS, A branch of the Gnoſtics in the ſecond century, which derive their name from Cerdo; they are alſo called Marcionites, from Marcion, who propagated his doctrines with aſtoniſhing ſucceſs throughout the world.

The ſentiments taught by this denomination were as follow:

That there are two principles, the one perfectly good, and the other perfectly evil; and between theſe

theſe there is an intermediate kind of Deity, neither perfectly good nor perfectly evil, but of a *mixed nature*; and ſo far juſt and powerful, as to adminiſter rewards and inflict puniſhments. This *middle Deity* is the creator of this inferior world, and the God and legiſlator of the Jewiſh nation; he wages perpetual war with the *evil Principle*; and both the one and the other aſpire to the place of the *ſupreme Being*, and ambitiouſly attempt ſubjecting to their authority all the inhabitants of the world.

The Jews are the ſubjects of that powerful *genius* who formed the globe: the other nations, who worſhip a variety of Gods, are under the empire of the *evil Principle*. Both theſe conflicting powers exerciſe oppreſſions upon rational and immortal ſouls, and keep them in a tedious and miſerable captivity. Therefore, the *ſupreme God*, in order to terminate this war, and to deliver from their bondage thoſe ſouls, whoſe origin is celeſtial and divine, ſent to the Jews a being moſt like to himſelf, even his ſon JESUS CHRIST, cloathed with a certain ſhadowy reſemblance of a body, that thus he might be viſible to mortal eyes. The commiſſion of this celeſtial meſſenger was to deſtroy the empire both of the *evil Principle*, and of the *Author of this world*, and to bring back wandering ſouls to God. On this account he was attacked with inexpreſſible fury by the *Prince of Darkneſs*, and by *the God of the Jews*, but without effect, ſince having a body only in appearance, he was thereby rendered incapable of ſuffering. Thoſe who follow the ſacred directions of the celeſtial conductor, mortify the body by faſting, and auſterities, call off their minds from the allurements of ſenſe, and renouncing the precepts of

the *God of the Jews*, and of the *Prince of Darkneſs*, turn their eyes towards the *Supreme Being*, ſhall after death aſcend to the manſions of felicity and perfection.

This denomination rejected all the Old Teſtament, and received only part of St. Luke's goſpel, and ten of St. Paul's epiſtles in the New. [See Gnoſtics]

Moſheim's Eccleſ Hiſt. vol. 1, *p* 178.

Broughton's Hiſtorical Library, vol. 2. *p.* 48.

CERINTHIANS, A ſect which aroſe in the firſt century; ſo called from Cerinthius, who taught, That the creator of the world, whom he conſidered alſo as the ſovereign and law-giver of the Jewiſh people, was a Being endowed with the greateſt virtues, and derived his birth from the ſupreme God; that this Being fell by degrees from his native virtue and his primitive dignity; that the ſupreme God, in conſequence of this, determined to deſtroy his empire, and ſent upon earth, for this purpoſe, one of the ever-happy and glorious *Æons*, whoſe name was CHRIST; that this CHRIST choſe for his habitation the perſon of JESUS, a man of the moſt illuſtrious ſanctity and juſtice, the ſon of Joſeph and Mary, and deſcending in the form of a dove, entered into him, while he was receiving the baptiſm of John in the waters of Jordan: that JESUS, after his union with CHRIST, oppoſed himſelf with vigor to the God of the Jews, and was, by his inſtigation, ſeized and crucified by the Hebrew chiefs: that when JESUS was taken captive, CHRIST aſcended up on high, ſo that the man JESUS alone was ſubjected to the pains of an ignominious death.

Cerinthius

Cerinthius required of his followers that they ſhould worſhip the Father of CHRIST, even the ſupreme GOD, in conjunction with the Son; that they ſhould abandon the law-giver of the Jews, whom he looked upon as the creator of the world; that they ſhould retain a part of the law given by Moſes, but ſhould, nevertheleſs, employ their principal attention and care to regulate their lives by the precepts of CHRIST. To encourage them to this, he promiſed them the reſurrection of this mortal body, after which was to commence a ſcene of the moſt exquiſite delights, during CHRIST's earthly reign of a thouſand years, which was to be ſucceeded by a happy and never-ending life in the celeſtial world. [See Gnoſtics]

Moſheim's Eccleſ. Hiſt. vol. 1. *p.* 117, 118.

CHAZINZARIANS, A ſect which aroſe in Armenia, in the ſeventh century. They are ſo called from the Armenian word chazus, which ſignifies a *croſs*, becauſe they were charged with adoring the *croſs*.

Hiſtory of Religion, vol. 4. [*See Chazinzarians*]

CHILIASTS. [See Millenarians]

CHRISTIANS OF ST. JOHN, So called becauſe they ſay they received their faith, books, and traditions from *John the Baptiſt*. They always inhabit near a river in which they baptize, for they never baptize but in rivers, and only on Sundays. Before they go to the river, they carry the infant to church, where there is a Biſhop who reads certain prayers over the head of the child; from thence they carry the child to the river, with a train of men and women, who, together

together with the Biſhop, go up to the knees in water: then the Biſhop reads again certain prayers out of a book, which done, he ſprinkles the infant three times, ſaying, *In the name of the Lord, firſt and laſt of the world and paradiſe, the high creator of all things.* After that the Biſhop reads again in his book, while the god-father plunges the child all over in the water; after which they all go to the parents houſe to feaſt. They have no knowledge of the myſtery of the holy Trinity, only they ſay that Chriſt is the *ſpirit* and *word* of the *eternal Father.* They confeſs he became *man* to free us from the puniſhment of *ſin*: but when the Jews came to take him, he deluded their cruelty with a ſhadow.

They believe the angel Gabriel is the Son of GOD, begotten upon light, and that he undertook to create the world, according to the command which GOD gave him, * and took along with him three hundred and thirty-ſix thouſand demons, and made the earth ſo fertile that it was but to ſow in the morning and reap at night; and that the ſame angel taught Adam all the neceſſary ſciences.

In

* They ſay, that after the angel Gabriel had formed the world by the command of GOD, he thus diſcourſed,—Lord GOD, I have built the world as thou didſt command me. It has put me and my brethren to a vaſt deal of trouble to raiſe ſuch high mountains, which ſeem to ſuſtain Heaven: but, inſtead of that ſatisfaction I ought to feel, for having accompliſhed ſo great a work, I find reaſon to be altogether grieved. When GOD demanded the cauſe, the angel Gabriel anſwered, My GOD and Father, I will tell you what afflicts me: after the making of the world, I foreſee that there will come into it a prodigious number of Jews, Turks and Infidels, enemies to your name, who will be unworthy to enjoy the fruits of our labour. To whom GOD thus replied; Never grieve, my ſon, there ſhall live in this world, which thou haſt built, certain chriſtians of St. John, who ſhall be my friends, and ſhall all be ſaved.

In reference to the life to come, it is ſaid they believe that when any one lies at the point of death, three hundred and ſixty demons come and carry his ſoul to a place full of ſerpents, dogs, lions, tygers, and devils; who, if it be the ſoul of a wicked man, tear it in pieces; but being the ſoul of a juſt man, it creeps under the bellies of thoſe creatures into the preſence of GOD, who ſits in his ſeat of majeſty to judge the world; and that there are angels alſo, who weigh the ſouls of men in a balance, who being thought worthy, are admitted immediately into glory.

They have no canonical books, but a number full of charms, &c. Their chief feſtivals are three; one in the winter, which laſts three days, in memory of our firſt parents and the creation of the world; the other in the month of Auguſt, which is called the feaſt of *St. John*; the third, which laſts five days, in June, during which time they are all re-baptized.

In the Euchariſt, they make uſe of meal or flour kneaded, with wine and oil; they add oil to ſignify the benefit we receive by the ſacrament, and put us in mind of our love to GOD and our neighbour. The words of their conſecration are certain long prayers, which they make to praiſe and thank GOD, at the ſame time bleſſing the bread and wine. After all the ceremonies are ended, the Prieſt takes the bread, and having eaten ſome of it, diſtributes the reſt to the people.

Theſe Chriſtians reſide in Perſia and Barſora.

Tavinier's Travels, p 90 91. 92, 93.

CHRISTIANS OF ST. THOMAS, A ſect in the peninſula of India, on this ſide the gulph. They are

are called Chriſtians of St. Thomas, becauſe that apoſtle preached the goſpel and ſuffered martyrdom in that peninſula; and for whom thoſe Chriſtians have a peculiar veneration.

They admit of no images, and receive only the croſs, to which they pay a great veneration. They affirm, that the ſouls of the ſaints do not ſee GOD, till after the day of judgment. They acknowledge but three ſacraments, viz. *Baptiſm*, *Orders*, and the *Euchariſt*. They make no uſe of holy oils in the adminiſtration of baptiſm; but after the ceremony, anoint this infant with an unction, compoſed of oil and walnuts, without any benediction. They have no knowledge of confirmation, or *extreme unction*; and abhor *auricular confeſſion*. In the *Euchariſt*, they conſecrate with little cakes, made of oil and ſalt; and, inſtead of wine, make uſe of water in which raiſins have been infuſed.

Broughton's Hiſtorical Library vol. 1. *p.* 236.

CIRCUMCELLIANS, in Latin *Circumcelliones*, A branch of the ſect of the Donatiſts. They abounded chiefly in Africa. They had no fixed abode, but rambled up and down, begging, or rather exacting, a maintenance from the country people. It was from this wandering courſe of life they had their name.

Broughton, ibid. p. 249.

COCCEIANS, A ſect which aroſe in the ſeventeenth century, ſo called from John Cocceius, Profeſſor of Divinity, in the Univerſity of Leyden. He repreſented the whole hiſtory of the *Old Teſtament* as a *mirror*, which held forth an accurate view of the tranſactions and events that were to happen in the

the church under the diſpenſation of the *New Teſtament*, and unto the end of the world. He maintained that by far the greateſt part of the ancient prophecies foretold CHRIST's miniſtry and mediation, and the riſe, progreſs, and revolutions of the church, not only under the figure of perſons and *tranſactions*, but in a literal manner, and by the very ſenſe of the *words* uſed in theſe predictions; and laid it down as a fundamental rule of interpretation, that the *words* and *phraſes* of ſcripture are to be underſtood *in every ſenſe* of which they are ſuſceptible; or, in other words, that they ſignify *in effect*, every thing that they can poſſibly ſignify.

Cocceius alſo taught that the covenant made between GOD and the Jewiſh nation, by the miniſtry of Moſes, was of the ſame nature of the new covenant obtained by the mediation of JESUS CHRIST.

In conſequence of this general principle, he maintained, That the *ten commandments* were promulgated by *Moſes*, not as a *rule of obedience*, but as a *repreſentation of the covenant of grace*:—That when the Jews had provoked the Deity by their various tranſgreſſions, particularly by the worſhip of the golden calf, the ſevere and ſervile yoke of the ceremonial law was added to the decalogue, as a puniſhment inflicted on them by the ſupreme Being in his righteous diſpleaſure,—that this yoke which was painful in itſelf, became doubly ſo on account of its typical ſignification, ſince it admoniſhed the Iſraelites, from day to day, of the imperfection and uncertainty of their ſtate, filled them with anxiety, and was a perpetual proof that they had merited the righteous diſpleaſure of God, and could not expect before the coming of the Meſſiah the

entire remiſſion of their iniquities,—that indeed good men, even under the Moſaic diſpenſation, were immediately after death made partakers of everlaſting glory; but that they were nevertheleſs, during the whole courſe of their lives, far removed from that firm hope and aſſurance of ſalvation, which rejoices the faithful under the diſpenſation of the *goſpel*,—and that their anxiety flowed naturally from this conſideration, that their ſins, though they remained unpuniſhed, were not pardoned, becauſe Chriſt had not, as yet, offered himſelf up a ſacrifice to the father to make an entire atonement for them.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4 p. 545, 546 547. 548.

COLARBARSIONS. [See Marcoſians]

COLLEGIATES, A name given to a ſociety of Mennonites at Holland, becauſe they called their religious aſſemblies colleges. They are alſo called Rhinſtergers. [See Mennonites]

Moſheim's ibid. vol. 5 p. 59.
Collier's Hiſt. Dictionary. [*See Mennonites*]

COLLUTHIANS, A ſect which aroſe in the fourth century; ſo called from Col'uthus, a Prieſt of Alexandria, who taught that GOD was not the author of the evils and afflictions of this life.

Broughton's Hiſt. Library, vol. 1. p. 264.

COLLYLYRIDIANS, An Arabian ſect, in the fourth century; ſo denominated from their idolizing the virgin Mary, worſhiping her as a goddeſs, and offering to her little cakes.

Hiſt. of Religion, vol 4. [*See Collylyridians*]

CONGREGATIONALISTS, A denomination of *Proteſtants*, who maintain, that each particular church

church has authority from Christ for exercising government, and enjoying all the ordinances of worship within itself.

This denomination differ from the Independents in this respect, viz. They invite councils which are advisary only; but the Independents formerly decided all difficulties within themselves.*

Neal's Hist. of New-England. vol. 2. p. 314.

CONONITES, A sect which appeared in the sixth century; they derive their name from Conon, Bishop of Tarsus, he taught, that the body never lost its form,—that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.

In other points they agree with the Philoponists. [See Philoponists and Tritheists]

Mosheim's Eccles. Hist. vol. 1 p. 473.

COPHTES, Christians of Egypt, Nubia, and the adjacent countries; their sentiments are similar with the Jacobites. [See Jacobites. See also the Appendix]

Father Simons' Religion of the Eastern Nations, p 110.

CORRUPTICOLA, A sect which arose in the sixth century; they derived their name from their maintaining that the body of Christ was corruptible, that the fathers had owned it, and that to deny it was to deny the truth of our Saviour's passion.

Dictionary of Arts and Sciences, vol. 1. p. 492.

* Those who are desirous of seeing a particular account of *Congregational principles*, may consult their *platform of church discipline*, which the brevity of this work does not admit of inserting.

D

DAMIANISTS, A ſect in the ſixth century; ſo called from Damian, Biſhop of Alexandria. The opinions maintained by this denomination were ſimilar to thoſe of the Angelites. [See Angelites]

Moſheim's Eccleſiaſtical Hiſt vol. 1 p. 473.

DANCERS, A ſect which aroſe at *Aix-la-Chapelle*, in the year 1373, from whence they ſpread through the diſtrict of *Liege*, *Hainault*, and other parts of *Flanders*. It was cuſtomary among them for perſons of both ſexes, publicly, as well as in private, to fall a dancing all of a ſudden, and holding each others hands, to continue their motions with extraordinary violence, till, being almoſt ſuffocated, they fell down breathleſs together; and they affirmed that, during theſe intervals of vehement agitation, they were favoured with wonderful viſions. Like the Flagelants, they wandered about from place to place, had recourſe to begging for their ſuſtenance, treated with the utmoſt contempt, both the prieſthood, the public rites and worſhip of the church, and held ſecret aſſemblies.

Moſheim ibid, vol. 3. p. 206 207.

DAVIDISTS, A ſect in the ſixteenth century; ſo called from David George, a native of *Delft*, who acquired great reputation by his prudent converſation.

He deplored the decline of vital and practical religion, and endeavoured to reſtore it among his followers; but rejected, as mean and uſeleſs, the external ſervices of *piety*.

He

He was charged with asserting, that he was the third David, son of GOD; and that he ought to save men by grace and not by death; and with denying the existence of angels and demons, the authority of the scriptures, and the resurrection of the body.

Mosheim's Ecclesiastical History, vol. 4 p. 164, 165.
Crosby's History of the English Baptists vol. 1 p. 64.
Dusresnoy's Chronological Tables, vol. 2 p. 249.

DIGGERS, A sect which sprung up in Germany in the fifteenth century; so called, because they dug their assemblies under ground, in caves and forests.—They derided the church, its ministers and sacraments.

Broughton's Historical Library, vol. 1. p. 328.

DIMOERITES. [See Appollinarians]

DOCETOE, A sect in the first and second centuries; so called from the Greek of [apò toù dòkeè in] to appear, because they held that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in *appearance* only. It was the common opinion of the Gnostics. [See Gnostics]

Broughton, ibid. p. 339.

DONATISTS, A sect which arose in the fourth century. They derived their name from Donatus, Bishop of Numedia.

They maintained, that their community was *alone* to be considered as the true church, and avoided all communication with other churches, from an apprehension of contracting their impurity and corruption. Hence they pronounced the sacred rites and institutions void of all virtue and efficacy among those christians, who were not precisely of their sentiments; and

and not only re-baptized those who came over to their party from other churches, but with respect to those who had been ordained ministers of the gospel, they either deprived them of their office or obliged them to be ordained the second time.

Mosheim's Eccles. Hist. vol. 1. p. 333.

DULCINISTS, The followers of Dulcinus, a layman, of Novara, in Lombardy, about the beginning of the fourteenth century. He taught that the law of the father, which had continued till Moses, was a law of grace and wisdom, but that the law of the Holy Ghost, which began with himself in the year 1307, was a law entirely of love, which would last to the end of the world.

Broughton's Historical Library, vol. 1. p. 344.

DUNKERS, A denomination which took its rise in the year 1724, and was formed into a sort of commonwealth, mostly in a small town called Ephrata, in or near Pennsylvania. They seem to have obtained their name from their manner of baptizing their new converts, which is by plunging. Their habit seems to be peculiar to themselves, consisting of a long tunic or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap or hood, hanging from the shoulders, like the dress of the Dominican Friars.—The men do not shave the head or beard.

The men and women have separate habitations, and distinct governments. For these purposes, they have erected two large wooden buildings; one of which is occupied by the brethren, the other by the sisters of the society: and in each of them there

there is a banqueting-room, and an apartment for public worſhip; for the brethren and ſiſters do not meet together even at their devotions.

They live chiefly upon roots and other vegetables; the rules of their ſociety not allowing them fleſh, except upon particular occaſions, when they hold what they call a *Love-feaſt*; at which time the brethren and ſiſters dine together in a large apartment, and eat *mutton*, but no other meat. No member of the ſociety is allowed a bed, but in caſe of ſickneſs. In each of their little cells they have a bench fixed to ſerve the purpoſe of a bed, and a ſmall block of wood for a pillow. The *Dunkers* allow of no intercourſe betwixt the brethren and ſiſters, not even by marriage.

The principal tenet of the *Dunkers* appears to be this: That future happineſs is only to be obtained by penance and outward mortifications in this life; and that as Jeſus Chriſt, by his meritorious ſufferings, became the Redeemer of mankind in general, ſo each individual of the human race, by a life of abſtinence and reſtraint, may work out his own ſalvation. Nay, they go ſo far as to admit of works of ſupererogation; and declare, that a man may do much more than he is in juſtice or equity obliged to do; and that his ſuperabundant works may therefore be applied to the ſalvation of others.

This denomination deny the eternity of future puniſhments; and believe that the dead have the goſpel preached to them by our Saviour, and that the ſouls of the juſt are employed to preach the goſpel to thoſe who have had no revelation in this life.—They ſuppoſe the *Jewiſh Sabbath*, *Jabbattical year*, and

and *year of jubilee*, are typical of certain periods after the general judgment, in which the ſouls of thoſe, who are not then admitted into happineſs, are purified from their corruption. If any within theſe ſmaller periods are ſo far humbled as to acknowledge GOD to be holy, juſt and good, and CHRIST their only Saviour, they are received into felicity: while thoſe who continue obſtinate, are reſerved in torment until the grand period, typified by the jubilee, arrives, when all ſhall be made happy in the endleſs fruition of the Diety.

Caſpipini's Letters, p. 70. 71. 72. &c.
Ann. Reg p 343.

E

EBIONITES, A ſect in the firſt and ſecond century; ſo called from their leader Ebion, or from their poverty, which Ebionites ſignifies in Hebrew.

They believed the celeſtial miſſion of CHRIST, and his participation of a Divine nature, yet they regarded him as a man born of *Joſeph* and *Mary*, according to the ordinary courſe of nature: they moreover aſſerted, that the ceremonial law, inſtituted by *Moſes*, was not only obligatory upon the Jews, but alſo upon all others; and that the obſervance of it was very eſſential to ſalvation. They obſerved both the Jewiſh Sabbath and the Chriſtian Sunday; and in celebrating the Euchariſt, made uſe of unleavened bread. They abſtained from the fleſh of animals, and even from milk.

They rejected the Old-Teſtament; and in the New Teſtament received only the goſpel of St. Matthew, and

and made use of a book which they stiled, *The gospel according to the Hebrews.*

Mosheim's Eccles. Hist. vol. 1. *p.* 173. 174.
Hearnes Ductor Historicus, vol. 2, *p.* 74.

EICETÆ, A sect in the year 680, who affirmed, that in order to make prayer acceptable to God, it should be performed dancing.

Dufresnoy's Chronolegical Tables. vol 1. *p.* 213.

EFFRONTES, So called from their shaving their foreheads till they bleed, and then anointing them with oil, using no other baptism but this.

They say, the Holy Ghost is nothing but a bare motion inspired by God in the mind; and he is not to be adored.

Rees's View of all Religions, p. 233.

ELCESAITES, A sect in the second century; so denominated from their prophet Elcesai. His fundamental doctrine was, that Jesus Christ, who was born from the beginning of the world, had appeared from time to time under divers bodies.

History of Religion, vol. 4. [*See Elcesaites*]

ENCRATITES, or CONTINENTS, A name given to a sect in the second century, because they condemned marriage, forbid the eating of flesh, or drinking of wine, and rejected, with a sort of horror, all the comforts and conveniencies of life. Tatian, an Assyrian, was the leader of this denomination. He regarded Matter as the fountain of all evil; and therefore recommended, in a peculiar manner, the mortification of the body. He distinguished the creator of the world from the Supreme

Being; denied the reality of CHRIST's body; and blended the Chriſtian religion with ſeveral other tenets of the Oriental philoſophy.

Moſheim's Eccleſ. Hiſt. vol. 1, *p* 180.

ENERGIA, A ſect in the ſixteenth century; ſo called becauſe they held, the Euchariſt was the *energy* and *virtue* of Jeſus Chriſt; not his body, nor a repreſentation thereof.

Hiſt. of Religion, vol. 4. [*See Energici*]

EONITES, A ſect in the twelfth century, followers of *Eon de Etoile*, a gentleman of *Bretagne*. Having heard it ſung in the church, *per eum, qui venturus eſt judicare vivos æt mortuos*, he concluded that he was the perſon who was to judge both quick and dead, from the reſemblance between the word Eum and his name. He was followed as a great prophet; ſometimes he walked with a great number of people; ſometimes he lived in ſolitude, and appeared afterwards in greater ſplendor than before. He ended his days in a miſerable priſon, and left a conſiderable number of followers, whom perſecution and death in the moſt dreadful forms could not perſuade to abandon his cauſe.

Moſheim's Eccleſ Hiſt. vol 2 *p.* 457. 458.
Broughton's Hiſtorical Library, vol 1. *p.* 361.

EOQUINIANS, A ſect in the ſixteenth century; ſo called from one Eoquinus, their maſter, who taught that Chriſt did not die for the wicked, but only for the faithful.

Roſs's View of all Religions. p. 234.

EPISCOPALIANS, So called from [ĕpi] and [ſkŏpĕō] They maintain, that Biſhops, Preſbyters, and

and Deacons, are three distinct subordinate callings in God's church. That the Bishops have a superiority over the Priests *jure divino*, and directly from God. To prove this point they alledge, that Bishops were instituted by the *apostles* themselves to succeed them in great cities, as Timothy, at Ephesus; Titus, at Crete, &c. It is said in 1st of Timothy, v. 19: *Against an Elder receive not an accusation, but before one or two witnesses.* Therefore, say they, Timothy was a judge: Presbyters were brought before him, and he was superior to them. And they assert that *episcopacy* was the constitution of the primitive church. [See Appendix]

Neal's Hist. of the Puritants, vol. 1. *p.* 494.
Dr. Edwards's Remains, p 229.

ERASTIANS, So called from *Erastus*, a *German* divine of the sixteenth century. The pastoral office according to him was only persuasive, like a professor of sciences over his students, without any power of the keys annexed. The Lord's supper, and other ordinances of the gospel, were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion, but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being refered to the civil magistrate.

Neal's Hist. of the Puritans. vol. 3. *p.* 140.

ETHNOPHRONES, [Greek] In English Paganizers. So they called a sect in the eighth century, who professing Christianity, joined thereto all the ceremonies of Paganism, such as judicial astrology, divinations of all kinds, &c. and who observed all feasts, times, and seasons of the Gentiles.—

The word is compounded of the Greek [èthnòs] nation, and [phrēn] thought or ſentiment.

Broughton's Hiſtorical Library, vol. 1 p. 378.

EUCHITES. [See Maſſalians]

EUDOXIANS, A branch of the Arians in the fourth century; ſo called, from Eudoxus, who after the death of Arius, became head of the party. [See Arians]

Hiſt. of Religion, vol. 4. [See Eudoxians]

EUNOMIANS. [See Arians]

EUSEBIANS, So called from Euſebius, Biſhop of *Cæſarea*, in *Paleſtine*, in the fourth century. He maintained that there was a certain diſparity and ſubordination between the perſons of theGod-Head. [See Arians]

Moſheim's Eccleſ. Hiſt. vol. 1. p 291.

EUSTATHIANS, A ſect in the fourth century; ſo called from Euſtathius, a Monk; he prohibited marriage, the uſe of wine and fleſh, feaſts of charity, and other things of that nature. To thoſe who were joined in wedlock, he preſcribed immediate divorſe; and obliged his followers to quit all they had, as incompatible with the hopes of heaven.

Moſheim's ibid, p. 313.
Bayley's Dictionary, vol. 2. [See Euſtathians]

EUTUCHITES, A ſect in the third century; ſo called from the Greek [èutuchèin] which ſignifies, *to live without pain*, or *in pleaſure.*

They held that our ſouls are placed in our bodies only to honour the angels who created them; that

we

we ought to rejoice equally in all events, because to grieve would be to dishonour the angels, their creators. They also held that Jesus Christ was not the Son of God, but of an unknown God.

Broughton's Historical Library, vol. 2 p. 532.

EUTYCHIANS, A sect in the fifth century; so called from Eutyches, a Monk and Abbot, of Constantinople.

They maintained, that there was only one nature in Jesus Christ. The divine nature, according to them, had so entirely swallowed up the human, that the latter could not be distinguished; insomuch that JESUS CHRIST was merely GOD, and had nothing of humanity but the appearance.

Barclay's Dictionary. [*See Eutychians*]

F.

FAMILISTS, A sect which appeared in Holland, about the year 1555; * they derive their origin from *Henry Nicholas*, a *Westphalian*, who stiled his followers the *Family of Love*. He pretended he had a commission to teach mankind; and that there was no knowledge of Christ, nor of the scriptures, but in his *family*.

To prove this point, he argued from 1st of Cor. xiii. 5, 9, 10. *For we know but in part, and we prophesy in part: but when that which is perfect is come, then that which is imperfect shall be done away.* Hence he inferred that the doctrine of Christ is imperfect, and a more perfect doctrine should be revealed

* This sect appeared in England about the year 1580, where, when their founder was discovered, their books were ordered to be publicly burnt.

vealed to the *Family of Love*. This denomination alſo taught the following doctrines.

I. That the eſſence of religion conſiſted in the feelings of *Divine love*; and that it was a matter of the moſt perfect indifference, what opinions chriſtians entertained concerning the Divine nature, provided their hearts burned with the pure and ſacred flame of piety and love.

II. That the union of the ſoul with CHRIST transforms it into the eſſence of the Deity.

III. That the letter of the ſcripture is uſeleſs, and thoſe ſacred books ought to be interpreted in an allegorical manner.

IV. That it was lawful for them (if for their convenience) to ſwear to an untruth, either before a magiſtrate, or any other perſon who was not of their ſociety.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4 p. 166.
Broughton's Hiſt. Library, vol 2 p. 30.
More's Myſtery of Godlineſs, p. 256.
Leigh's Critica Sacra, p. 253.
Fulfilling of the Scriptures, vol 1. p. 166.

FARVONIANS, A branch of the Socinians; ſo called from Staniſlaus Farvonius, who flouriſhed in the ſixteenth century. He aſſerted that CHRIST had been engendered, or produced, out of nothing, by the Supreme Being, before the creation of this terreſtial globe; and warned his diſciples againſt paying religious worſhip to the *Divine Spirit*. [See Socinians]

Moſheim's Eccleſiaſtical Hiſtory, vol. 4 p. 201 202.

FIFTH MONARCHY-MEN, A ſect which aroſe in the ſeventeenth century. They derived their name from their maintaining, that there will be

a *fifth univerſal monarchy* under the perſonal reign of *King Jeſus* upon earth. In conſequence of this tenet, they aimed at the ſubverſion of all human government.

Moſheim ibid, p. 533.

FLACIANS, The followers of Matthias Flacius Illyricus, who flouriſhed in the ſixteenth century. He taught that *original ſin is the very ſubſtance of human nature,* and that the fall of man was an event which extinguiſhed in the human mind, every virtuous tendency, every noble faculty, and left nothing behind it but univerſal darkneſs and corruption.

Moſheim's ibid, p 43.

FLAGELLANTS, A ſect which ſprung up in Italy in the year 1260, and was propagated from thence through almoſt all the countries of Europe. They derive their name from the Latin *flagello*, to *whip*. The ſociety that embraced this new diſcipline ran in multitudes, compoſed of perſons of both ſexes, and all ranks and ages, through the public ſtreets, with whips in their hands, laſhing their naked bodies with the moſt aſtoniſhing ſeverity, with a view to obtain the Divine mercy for themſelves and others by their voluntary mortification and penance. This ſect made their appearance anew in the fourteenth century, and taught, among other things, that flagellation was of equal virtue with baptiſm and the other ſacraments: that the forgiveneſs of all ſins was to be obtained by it from GOD, without the merit of JESUS CHRIST: that the old law of CHRIST was ſoon to be aboliſhed, and that a new law, enjoining the baptiſm of blood to be adminiſtred by whipping, was to be ſubſtituted in its place.

A new sect of Whippers arose in the fifteenth century, who rejected the sacraments and every branch of external worship, and placed their only hopes of salvation in *faith* and *flagellation*.

Mosheim's Eccles. Hist. vol. 3. p. 94, 206 277.

FLANDRIANS. [See Mennonites]

FLORINIANS, A branch of the Valentinians, in the second century; so called from Florinus, their leader. [See Valentinians]

Mosheim. ibid. vol. 1. p. 189.

FRATES ALBATI, A name which distinguished a sect in the fifteenth century; they owed their origin to a certain Priest, who descended from the Alps, arrayed in a white garment, and accompanied with a prodigious number of both sexes, who, after the example of their chief, were also cloathed in white linen; hence they acquired the name *Frates Albati*, i. e. *White Brethren*. They went in a kind of procession through several provinces, following a cross, which their leader held erected like a standard, and by the striking appearance of their sanctity and devotion, captivated to such a degree the minds of the people, that persons of all ranks and orders, flocked in crouds to augment their number. The new chief exhorted his followers to appease the anger of an incensed Deity; emaciated his body by voluntary acts of mortification and penance, endeavoured to persuade the European nations to renew the war against the Turks in *Palestine*, and pretended, that he was favoured with divine visions, which instructed him in the will and in the secrets of Heaven.

Mosheim, ibid, vol. 3. p. 275.

FRATRICELLI,

FRATRICELLI, In Engliſh *Little Brothers*, a ſect, which appeared in Italy about the year 1298, and ſpread all over Europe. Their origin is attributed by ſome, to one Herman Pongilup, who pretended that Eccleſiaſtics ought to have no poſſeſſion of their own.

Broughton's Hiſtorical Library, vol. 1. p. 427.

FRENCH-PROPHETS, They firſt appeared in Dauphing and Vivarais. In the year 1688 five or ſix hundred Proteſtants of both ſexes gave themſelves out to be Prophets, and inſpired of the Holy Ghoſt. They ſoon became ſo numerous that there were many thouſands of them inſpired.* They had ſtrange fits, which came upon them with tremblings and faintings as in a ſwoon, which made them ſtretch out their arms and legs, and ſtagger ſeveral times before they dropt down: they ſtruck themſelves with their hands; they fell on their backs; ſhut their eyes, and heaved with their breaſts; they remained awhile in trances, and coming out of them with twitchings; uttered all which came into their mouths: they ſaid they ſaw the *heavens* open, the *angels*, *paradiſe* and *hell*. Thoſe who were juſt on the point of receiving the ſpirit of propheſy, dropt down, not only in the aſſemblies, crying out *mercy*, but in the fields, and in their own houſes. The leaſt of their aſſemblies made up four or five hundred, and ſome of them amounted to even three or four thouſand perſons. When the *Prophets* had for a while been under agitations of body, they began to propheſy: the burden of their propheſies was, *amend your lives*; *repent ye*;

* They were people of all ages and ſexes, without diſtinction, though the greateſt part of them were boys and girls from ſix or ſeven to twenty-five years of age.

the end of all things draws nigh. The hills rebounded with their loud cries for *mercy*; and with imprecations againſt the *Prieſts*, the *Church*, the *Pope*, and againſt the *Antichriſtian dominion*; with predictions of the approaching fall of Popery.—All they ſaid at theſe times was heard and received with reverence and awe.

In the year 1706, three or four of theſe *Prophets* came over into England, and brought their *prophetic ſpirit* along with them; which diſcovered itſelf in the ſame ways and manners, by extaſies and agitations, and inſpirations under them, as it had done in France; and they propagated the like ſpirit to others, ſo that before the year was out, there were two or three hundred of theſe *Prophets* in and about London, of both ſexes, of all ages, men, women and children; and they had delivered under inſpiration, four or five hundred *prophetic* warnings.

The great thing *they* pretended by their ſpirit was, to give warning of the *near approach of the kingdom of God, the happy times of the church, the millennium ſtate.* Their meſſage was, (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning firſt at England) that the grand *jubilee*; the acceptable year of the Lord; the accompliſhment of thoſe numerous ſcriptures concerning the *new heavens* and the *new earth*; the *kingdom of the Meſſiah*; the *marriage of the Lamb*; the *firſt reſurrection*, or the *new Jeruſalem deſcending from above*, was *now* even at the door; that this great operation was to be wrought, on the part of man, by ſpiritual arms only, proceeding from the mouths of thoſe, who ſhould, by inſpiration, or the mighty gift of the ſpirit, be ſent forth in great

great numbers to labour in the vineyard; that this miſſion of his ſervants ſhould be witneſſed to, by ſigns and wonders from heaven, by a deluge of judgments on the wicked univerſally throughout the world, as *famine*, *peſtilence*, *earthquakes*, &c. That the exterminating angels, ſhall root out the tares, and there ſhall remain upon earth only good corn; and the works of men being thrown down, there ſhall be but one *Lord*, one *faith*, one *heart*, and one *voice*, among mankind. They declared that all the great things they ſpoke of, *would be manifeſt over the whole earth, within the term of three years.*

Theſe *Prophets* alſo pretended to the gift of languages; of diſcerning the ſecrets of the heart; the gift of miniſtration of the ſame ſpirit to others by laying on of hands, and the gift of healing.

To prove they were really inſpired by the Holy Ghoſt, they alledged the compleat joy and ſatisfaction they experienced; the ſpirit of prayer which was poured forth upon them; and the anſwer of their prayers by God.

Chauncy's Works, vol. 3. p. 2, 3, 4, 10, 11, 25, 28, 31, 37, 38, 39.

G

GACIANITÆ, A ſect ſprung from the Eutychians; they derive their name from Gaian, a biſhop of Alexandria, in the ſixth century, who denied that Jeſus Chriſt, after the hypoſtatical union, was ſubject to any of the infirmites of human nature.

Hiſtory of Religion vol 4. [*See Gainanite*]

GAZARES, A ſect which appeared about the year 1197, at Gazare, a town of Dalmatia. They held

held almoſt the ſame opinions with the *Albigenſes*; but their diſtinguiſhing tenet was, that no human power had a right to ſentence men to death for any crime whatever.

Broughton's Hiſtorical Library, vol. 1. p. 598.

GEORGIANS. [See Iberians]

GNOSIMACHI, A name which diſtinguiſhed thoſe in the ſeventh century, who were profeſſed enemies to the *Gnoſis* i. e. the ſtudied knowledge, or *ſcience* of chriſtianity; which they reſted wholly on good works, calling it an uſeleſs labour to ſeek for knowledge in the ſcripture. In ſhort, they contended for the practice of morality in all ſimplicity, and blamed thoſe who aimed at improving and perfecting it by a deeper knowledge and inſight into the doctrines and myſteries of religion. The *Gnoſimachi* were the very reverſe of the *Gnoſtics*. [See Gnoſtics]

Broughton, ibid, p. 599.

GNOSTICS, So called from their boaſting of being able to reſtore mankind to the knowledge, [Gnoſis] of the ſupreme Being which had been loſt in the world. This denomination ſprung up in the firſt century, but was not conſpicuous for its numbers, or reputation, before the time of Adrian.* It derives its origin from the Oriental philoſophy. It was one of the chief tenets of this philoſophy, that rational ſouls were impriſoned in corrupt matter, contrary to the will of the ſupreme Deity. They looked upon Matter as the ſource of all evil, and argued

* Under the general appellation of Gnoſtics, are comprehended all thoſe, who in the firſt ages of chriſtianity, blended the Oriental philoſophy with the doctrines of the goſpel.

gued in this manner :—There are many evils in this world, and men ſeem impelled by a natural inſtinct, to the practice of thoſe things which reaſon condemns ; but that eternal Mind, from which all ſpirits derive their exiſtence, muſt be inacceſſible to all kinds of evil, and alſo of a moſt perfect and beneficent nature ; therefore, the origin of thoſe evils, with which the univerſe abounds, muſt be ſought ſomewhere elſe than in the Deity. It cannot reſide in Him who is all perfection ; therefore, it muſt be *without* him. Now, there is nothing *without* or *beyond* the *Deity* but *Matter* ; therefore, *Matter* is the centre and ſource of all evil, and of all vice. Having taken for granted theſe principles, they proceeded further, and affirmed, That Matter was eternal, and derived its preſent form, not from the will of the ſupreme God, but from the creating power of ſome inferior intelligence, to whom the world and its inhabitants owed their exiſtence. As a proof of this aſſertion they alledged, that it was incredible that the ſupreme Deity, perfectly good, and infinitely removed from all evil, ſhould either create or modify Matter, which is eſſentially malignant and corrupt ; or beſtow upon it, in any degree, the riches of his wiſdom and liberality. The Gnoſtic doctrine, concerning the creation of the world by one or more inferior Beings of an evil, or, at leaſt, of an imperfect nature, led them to deny the Divine authority of the books of the Old Teſtament.* Such was their averſion to theſe ſacred books,

* When the Gnoſtics were challenged to produce authorities for their doctrines, ſome referred to writings of Abraham, Zoroaſter, Chriſt, and his apoſtles : others boaſted of their having drawn theſe opinions from ſecret doctrines of Chriſt : others, that they

books, that they laviſhed their encomiums upon the *Serpent*, the firſt author of ſin, and held in veneration ſome of the moſt inpious and profligate perſons, of whom mention is made in the ſacred hiſtory.

The Oriental ſages expected the arrival of an extraordinary meſſenger of the moſt high upon earth; a meſſenger inveſted with a divine authority, endowed with the moſt eminent ſanctity and wiſdom, and peculiarly appointed to enlighten, with the knowledge of the ſupreme Being, the darkened minds of miſerable mortals, and to deliver them from the chains of the tyrants and uſurpers of this world. When therefore ſome of theſe philoſophers perceived that Chriſt and his followers wrought miracles of the moſt amazing kind, and alſo of the moſt ſalutary nature to mankind, they were eaſily induced to believe that he was the great meſſenger expected from above, to deliver men from the power of the malignant *genii*, or ſpirits, to which, according to their doctrine, the world was ſubjected, and to free their ſouls from the dominion of corrupt matter. But though they conſidered him as the Son of the ſupreme God, ſent from the pleroma, or, habitation of the everlaſting Father, they denied his divinity, looking upon him as the Son of God, and conſequently inferior to the Father; they rejected his humanity, upon the ſuppoſition that every thing concrete and corporeal is in itſelf eſſentially and intrinſically evil. From hence the greateſt part of the Gnoſtics denied that Chriſt was cloathed with a *real* body, or that he ſuffered *really* for the ſake of mankind,

they had arrived at theſe degrees of wiſdom by an innate vigour of mind: others, that they were inſtructed by Thendas, a diſciple of St. Paul, and by Matthias, one of the friends of our Lord.

mankind, the pains and ſorrows which he is ſaid to have ſuſtained, in the ſacred hiſtory. They maintained that he came to mortals with no other view than to deprive the tyrants of this world of their influence upon virtuous and heaven-born ſouls, and deſtroying the empire of theſe wicked ſpirits, to teach mankind how they might ſeparate the divine mind from the impure body, and render the former worthy of being united to the Father of Spirits.

Their perſuaſion, that *evil* reſided in *Matter*, rendered them unfavourable to wedlock; and led them to reject the doctrine of the reſurrection of the body, and its future re-union with the immortal ſpirit. Their notion that the malevolent *genii* preſided in nature, and that from them proceed all diſeaſes and calamities, wars, and deſolations, induced them to apply themſelves to the ſtudy of magic, to weaken the powers, or ſuſpend the influences of theſe malignant agents.

Their doctrine relating to morals and practice was of two kinds, and thoſe extremely different from each other. The greateſt part of this ſect adopted rules of life that were full of auſterity, recommended a ſtrict and rigorous abſtinence, and preſcribed the moſt ſevere bodily mortifications, from a notion that they had a happy influence in purifying and enlarging the mind, and in diſpoſing it for the contemplation of celeſtial things. Others maintained that there was no moral difference in human actions; and aſſerted the innocence of following blindly all the motions of the paſſions, and of living by their tumultuous dictates.

The Egyptian Gnoſtics are diſtinguiſhed from the Aſiatic, by the following difference in their religious ſyſtem:— I. That,

I. That, beſides the exiſtence of a *Deity*, they maintained *that* alſo of an *eternal Matter*, endued with life and motion, yet they did not acknowledge an *eternal Principle of Darkneſs*, or the evil principle of the Perſians.

II. They ſuppoſed that our bleſſed Saviour was a compound of two perſons, of the man Jeſus, and of Chriſt the Son of God; that the divine nature entered into the man Jeſus, when he was baptized by John in the river *Jordan*, and departed from him when he was ſeized by the Jews.

III. They attributed to Chriſt a real, not an imaginary body.

IV. Their diſcipline, with reſpect to life and manners, was much leſs ſevere than that of the Aſiatic ſect.

Both theſe branches of the Gnoſtics were ſubdivided into various denominations. [See Antitactes, Aſcodrutes, Bardeſaniſtes, Baſilidians, Bogomiles, Carpocratians, Cerdonians, Cerinthians, Marcoſians, Ophites, Saturnians, Simonians and Valentinians]

Moſheim's Eccleſ. Hiſt. vol. 1. *p.* 69, 70, 107, 108, 109, 110, 111, 181.

GREEK-CHURCH, In the eighth century there aroſe a difference between the eaſtern and weſtern churches, which in the ninth century terminated in a ſeparation which continues to this day. [For an account of the extent of the Greek or eaſtern church, ſee Appendix]

The principal tenets which diſtinguiſh the Greek-church from the Latin, are as follow.

I. They diſown the authority of the Pope, and deny that the church of Rome is the true *Catholic church*.

II. They

II. They do not baptize * their children, till they are three, four, five, six, ten, nay sometimes eighteen years of age.

III. They insist, that the sacrament of the Lord's supper ought to be administered in both kinds: and they give the sacrament to children immediately after baptism.

IV. They deny that there is any such place as purgatory, † notwithstanding they pray for the dead, that GOD would have mercy on them at the general Judgment.

V. They exclude *confirmation*, *extreme unction*, and matrimony out of the seven sacraments.

VI. They deny *auricular confession* to be a divine precept, and say, it is only a positive injunction of the church.

VII. They pay no religious homage to the Eucharist.

VIII. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded, that a lively faith is all which is requisite for the worthy receiving the Lord's supper.

IX. They maintain, that the Holy-Ghost proceeds only from the Father, and not from the Son.

L X. They

* They perform baptism by dipping the person three times under water distinctly, in the name of the *Father*, *Son*, and *Holy Ghost*.

† Yet the Greeks, and all the Eastern nations in general, are of opinion, that departed souls will not be immediately and perfectly happy; that the first Paradise will be a state of repose, and the next of eternal felicity.

X. They admit of no images in *baſs-relief*, or *embоſſed work*; but uſe paintings and ſculptures in copper or ſilver.

XI. They approve of the marriage of Prieſts, provided they enter into that ſtate before their admiſſion into Holy Orders.

XII. They condemn all fourth marriages.

They obſerve a number of holy days; and keep four Faſts in the year more ſolemn than the reſt, of which the Faſt in Lent, before Eaſter, is the chief.

Father Simons' Religions of the Eaſtern Nations, p. 5, 6, 7, 8.
Thevenot's Travels, p. 412.
Broughton's Hiſt. Library, vol. 1. p. 145. 246, 247.
Barley's Dictionary, vol 2. [See Greeks]
Hiſt. of Religion, number vi. p. 251, 253

H

HATTEMISTS, A Dutch ſect which aroſe in the ſeventeenth century: they derive their name from Pontium Van Hattem, a miniſter in the province of Zealand. He interpreted the Calviniſtical doctrine concerning *abſolute decrees*, ſo as to deduce from it the ſyſtem of a *fatal* and *uncontroulable neceſſity*. Having laid down this principle to account for the origin of all events, he denied the difference between *moral good* and *evil*, and the corruption of human nature.

From hence he concluded, That mankind were under no ſort of obligation to correct their manners, to improve their minds or to endeavour after a regular obedience to the divine laws—that the whole of religion conſiſted not in *acting* but in ſuffering—and that all the precepts of Jeſus Chriſt are reducible to this ſingle one, that we bear with chearfulneſs

peſs and patince the events that happen to us through the divine will, and make it our conſtant and only ſtudy to maintain a permanent tranquility of mind.

This denomination alſo affirmed, that CHRIST had not ſatisfied the divine juſtice, nor made an ex-expiation for the ſins of men by his death and ſufferings, but had only ſignified to us, by his mediation, that there was nothing in us that could offend the Deity. They maintained that this was Chriſt's manner of juſtifying his ſervants, and preſenting them blameleſs before the tribunal of GOD. *

They alſo taught, *That God does not puniſh men* for *their ſins, but* by *their ſins.*

Moſheim's Eccleſ. Hiſt. vol. iv. p. 553. 554.

HELSAITES, A ſect which aroſe in the ſecond century; they denied ſome parts of the old and new Teſtament, and did not own St. Paul to be an apoſtle, and thought it an indifferent thing if in *perſecution, they denied the faith in words:* they received a certain book which they ſaid came down from Heaven, and contained their doctrine.

Athenian Oracle, vol. ii. p. 128.

HENRICIANS, A ſect in the twelfth century, founded by Henry, a Monk, he rejected the baptiſm of infants, cenſured with ſeverity the licentious manners of the clergy, and treated the feſtivals and ceremonies of the church with the utmoſt contempt.

Moſheim's Eccleſ. Hiſt. vol. ii. p. 448.

HERACLEONITES, A branch of the Valentinians, in the ſecond century; they derived their

* This opinion was peculiar to the Hattemiſts, and diſtinguiſhed them from the Verſchoriſts.

name from Heracleon, who maintained that the world was not the immediate production of the Son of God; but that he was only the occasional cause of its being created by the *Demiurgus*. The Heracleonites denied the authority of the prophecies of the *old Testament*, maintaining that they were meer random sounds in the air, and that St. John the Baptist was the only true voice which directed to the Messiah.

Broughton's Historical Library, vol. i. p. 484.

HERMOGENIANS, A sect which arose towards the close of the second century; so denominated from Hermogenes, a Painter by profession.—He regarded *Matter* as the fountain of all evil, and could not persuade himself that GOD had created it from nothing by an almighty act of his will; and therefore he maintained, that the world, with whatever it contains, as also the souls of men, and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt *Matter*.

Mosheim's Eccles. Hist. vol. 1, p. 190.

HERRENHUTTERS. [See Moravians]

HETEROUSIANS, A name given to one of the Arian divisions. [See Arians]

HIERACITES, A sect in the third century; so called from their leader Hierax, a philosopher and magician of Egypt. Hierax maintained, that the principal object of CHRIST's office and ministry was the promulgation of a *new law*, more severe and perfect than that of *Moses*; and from hence he concluded, that the use of flesh, wine, wedlock, and

and of other things agreeable to the outward ſenſes, which had been permitted under the Moſaic diſpenſation, was abſolutely prohibited and abrogated by CHRIST. He excluded from the kingdom of Heaven children who died before they had arrived to the uſe of reaſon; and that, upon the ſuppoſition that GOD was bound to adminiſter the rewards of futurity to thoſe only who had fairly finiſhed their victorious conflict with the body and its luſts. He maintained alſo, that Melchiſedic was the Holy Ghoſt. His diſciples taught, that the *Word*, or Son of God, was contained in the *Father*, as a little veſſel in a great one; whence they had the name of *Metangimoniſts*, from the Greek word [mètangimònòs] which ſignifies *contained* in a veſſel.

Hierax alſo denied the doctrine of the reſurrection of the body.

Moſheim's ibid. p. 246.
Broughton's Hiſtorical Library, vol. 1. p. 493.

HOMOUSIANS, A name given to a branch of the Arians. [See Arians]

HOPKINTONIANS, or HOPKINSIANS, So called from the Rev. Mr. Samuel Hopkins, paſtor of the firſt congregational church at Newport; who in his ſermons and tracts has made ſeveral additions to the ſentiments firſt advanced by the celebrated Mr. Jonathan Edwards, late Preſident of New-Jerſey College.

The following is a ſummary of the diſtinguiſhing tenets of this denomination, together with a few of the reaſons of which they make uſe to ſupport their ſentiments:

1. That all true *virtue*, or real *holineſs*, conſiſts in *diſintereſted benevolence*. The

The object of benevolence is univerſal Being, including GOD, and all intelligent creatures; it wiſhes and ſeeks the good of every individual ſo far as conſiſtent with the greateſt good of the whole, which is compriſed in the glory of GOD, and the perfection and happineſs of his kingdom.

The law of GOD is the ſtandard of all moral rectitude, or holineſs.* This is reduced into love to GOD, and our neighbour as ourſelves; and univerſal good-will comprehends all the love to GOD, our neighbour and ourſelves required in the divine law; and therefore muſt be the whole of holy obedience. Let any ſerious perſon think what are the particular branches of true piety; when he has viewed each one by itſelf, he will find, that diſintereſted, friendly affection is its diſtinguiſhing characteriſtic. For inſtance, all the holineſs in pious fear, which diſtinguiſhes it from the fear of the wicked, conſiſts in *love*. Again, holy gratitude is nothing but good-will to GOD and our neighbour, in which we ourſelves are included; and correſpondent affection excited by a view of the good-will and kindneſs of GOD.

Univerſal good-will alſo, implies the whole of the duty we owe to our neighbour. For juſtice, truth, and faithfulneſs, are compriſed in univerſal benevolence; ſo are temperance and chaſtity: for, an undue indulgence of our appetites and paſſions is contrary to benevolence, as tending to hurt ourſelves or others;

* The law requires us to love GOD with all our hearts, becauſe he is the LORD, becauſe he is juſt ſuch a Being as he is. On this account, primarily and antecedently to all other conſiderations, he is infinitely amiable; and therefore, on this account, primarily and antecedently to all other conſiderations, ought he to appear infinitely amiable in our eyes.

others; and so opposite to the general good, and the Divine command, in which all the crime of such indulgence consists. In short, all *virtue* is nothing but *benevolence* acted out in its proper nature and perfection, or love to GOD and our neighbour made perfect in all its genuine exercises and expressions.

II. That all *sin* consists in *selfishness*.

By this is meant an interested, selfish affection, by which a person sits himself up as supreme, and the only object of regard; and nothing is good or lovely, in his view, unless suited to promote his own private interest. This self-love is in its whole nature and every degree of it, enmity against God. *It is not subject to the law of God*; and is the only affection that can oppose it. It is the foundation of all spiritual blindness; and therefore the source of all the open idolatry in the heathen world; and false religion under the light of the gospel. All this is agreeable to that self-love which opposes God's true character: under the influence of this principle men depart from the truth, it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing, above Universal Existence. Self-love is the source of all the profaneness and impiety in the world; and of all pride and ambition among men, which is nothing but selfishness acted out in this particular way. This is the foundation of all covetousness and sensuality; as it blinds peoples eyes, contracts their hearts, and sinks them down, so that they they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others.—

Self-love

Self-love produces all the violent paſſions, envy, wrath, clamour and evil ſpeaking, and every thing contrary to the divine law, is briefly comprehended in this fruitful ſource of all iniquity, *ſelf-love.*

III. That there are no promiſes of *regenerating-grace* made to the *doings of the unregenerate.*

For as far as men act from ſelf-love, they act from a bad end. For thoſe who have no true love to God really do no duty, when they attend on the externals of religion: and as the Unregenerate act from a ſelfiſh principle, they do nothing which is commanded. Their impenitent doings are wholly oppoſed to repentance and converſion, therefore not implied in the command, To repent, &c. So far from this, they are altogether diſobedience to the command. Hence it appears, that there are no promiſes of ſalvation to the doings of the Unregenerate.

IV. That the impotency of ſinners, with reſpect to believing in Chriſt, is not natural but *moral.*

For it is a plain dictate of common ſenſe, that natural impoſſibility excludes all blame. But an unwilling mind is univerſally conſidered as a crime, and not as an excuſe, and is the very thing wherein our wickedneſs conſiſts. That the impotence of the ſinner is owing to a diſaffection of heart, is evident from the promiſes of the goſpel. When any object of good is propoſed and promiſed to us upon aſking, it clearly evinces that there can be no impotency in us with reſpect to obtaining it, beſides the diſapprobation of the *will*, and that inability which conſiſts in diſinclination, never renders any thing improperly the ſubject of precept or command.

V. That in order to faith in Chriſt, a ſinner muſt approve in his heart of the divine conduct, even though God ſhould caſt him off forever; which, however, neither implies *love to miſery* nor *hatred of happineſs*.*

For, if the law is good, death is due to thoſe who have broken it. The Judge of all the earth cannot but do right. It would bring everlaſting reproach upon his government to ſpare us, conſidered merely as in ourſelves. When this is felt in our hearts, and not till then, we ſhall be prepared to look to the free grace of God through the redemption which is in Chriſt, and to exerciſe faith in his blood, *who is ſet forth to be a propitiation to declare God's righteouſneſs, that he might be juſt, and yet the juſtifier of him who believeth in Jeſus.*

VI. That the infinitely wiſe and holy GOD has exerted his omnipotent power in ſuch a manners as he purpoſed ſhould be followed with the exiſtence and entrance of *moral evil* in the ſyſtem.

* As a particle of water is ſmall in compariſon of a generous ſtream, ſo the man of humility feels ſmall before the great family of his fellow creatures. He values his ſoul, but when he compares it to the great ſoul of mankind he almoſt forgets and loſes ſight of it: for the governing principle of his heart is to eſtimate things according to their worth. When, therefore, he indulges a humble compariſon with his Maker, he feels loſt in the infinite fullneſs and brightneſs of divine love, as a ray of light is loſt in the Sun, and a particle of water in the ocean. It inſpires him with the moſt grateful feelings of heart, that he has opportunity to be in the hand of GOD as clay in the hand of the Potter: and as he conſiders himſelf in this humble light, he ſubmits the nature and ſize of his future veſſel intirely to God. As his pride is loſt in the duſt, he looks up with pleaſure toward the throne of God, and rejoices with all his heart in the rectitude of the divine adminiſtration.

For, it must be admitted on all hands, that God has a perfect knowledge, foresight and view of all possible existences and events: if that system and scene of operation in which moral evil should never have existence was actually *preferred* in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonourable to God than to imagine that the system, which is actually formed by the divine hand, and which was made for his pleasure and glory, is, yet, not the fruit of wise contrivance and design.

VII. That the introduction of *sin*, is, upon the whole, for the *general good*.

For, the wisdom and power of the Deity are displayed in carrying on designs of the *greatest good*: and the existence of *moral evil* has undoubtedly occasioned a more full, perfect and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it; it must necessarily follow, that the introduction of *sin* is for the *greatest good*.

VIII. That repentance is before faith in Christ.

By this is not intended, that repentance is before a speculative belief of the *being* and *perfections* of God, and of the *person* and *character* of Christ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ,

Chriſt, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this ſenſe, appears from ſeveral conſiderations.

1ſt. As repentance and faith reſpect different objects, ſo they are diſtinct exerciſes of the heart, and therefore not only may, but muſt be prior to the other.

2d. There may be genuine repentance of ſin without faith in Chriſt; but there cannot be true faith in Chriſt without repentance of ſin: and ſince repentance is neceſſary in order to faith in Chriſt, it muſt neceſſarily be prior to faith in Chriſt.

3d. John the Baptiſt, Chriſt and his apoſtles taught, that repentance is before faith. John cried, *Repent, for the kingdom of Heaven is at hand*; intending, that true repentance was neceſſary in order to embrace the goſpel of the kingdom. Chriſt commanded, *Repent ye, and believe the goſpel.* And Paul preached *repentance toward God, and faith toward our Lord Jeſus Chriſt.*

IX. That though men became ſinners by Adam according to a Divine conſtitution, yet they have, and are accountable for no ſins but perſonal. For,

1ſt. Adam's act in eating the forbidden fruit was not the act of his poſterity, therefore, they did not ſin at the ſame time he did.

2d. The ſinfulneſs of that act could not be tranſferred to them afterwards, becauſe the ſinfulneſs of an act can no more be transferred from one perſon to another than an act itſelf. Therefore,

3d. Adam's act in eating the forbidden fruit was not the cauſe, but only the occaſion of his poſ-

terity's being ſinners. God was pleaſed to make a conſtitution, that, if Adam remained holy through his ſtate of trial, his poſterity ſhould, in conſequence of it, be holy too; but if he ſinned, his poſterity, in conſequenec of it, ſhould be ſinners too. Adam ſinned, and now God brings his poſterity into the world ſinners. *By* Adam's ſin we are become ſinners, not *for* it; his ſin being only the *occaſion*, not the *cauſe* of our committing ſins.

X. That though believers are juſtified through Chriſt's righteouſneſs, yet his righteouſneſs is not transferred to them. For,

1ſt. Perſonal righteouſneſs can no more be tranſferred from one perſon to another than perſonal ſin.

2d. If Chriſt's perſonal *righteouſneſs* were tranſferred to *believers*, they would be as perfectly holy as Chriſt, and ſo ſtand in no need of forgiveneſs. But,

3d. Believers are not conſcious of having Chriſt's perſonal righteouſneſs, but feel and bewail much indwelling ſin and corruption. And,

4th. The ſcripture repreſents believers as receiving only the *benefits* of Chriſt's righteouſneſs in juſtification, or their being pardoned and accepted for Chriſt's righteouſneſs ſake. And this is the proper ſcripture notion of imputation. Jonathan's righteouſneſs was imputed to Mephiboſheth when David ſhewed kindneſs to him for his father Jonathan's ſake.

Hopkins on Holineſs, p. 7, 8, 11, 12, 19, 26, 27, 28, 29, 34, 171, 197, 202.
Edwards on the Will, p. 234, 289.
Bellamy's True Religion Delineated, p. 16.
——— *Dialogues between Theron and Paulinus, p.* 185.
Smalley's Impotency of Sinners, p. 16.
Weſt's Eſſay on Moral Agency, p. 170, 177, 181.
Spring's Nature of Duty, p. 23.
Manuſcript, by the Rev. Mr. Emmons.

HUSSITES,

HUSSITES, A sect in Bohemia; so called from John Huls, one of their principal teachers, who about the year 1414 embraced and defended the opinions of Wickliff. [See Wickliffites]

Brandt's Hist. of the Reform. vol. ii. p. 18.

I & J

JACOBITES, A sect of *Eastern* christians, in the sixth and the beginning of the seventh century; so denominated from *Jacob Bardeus*, or *Zanzalus*, a *Syrian*, and a disciple of *Eutyches* and *Dyoscorus*.

His doctrines spread in *Asia* and *Africa* to that degree, that the sect of the Eutychians were swallowed up by that of the *Jacobites*, which also comprehended all the *Monophysites* of the *East*, i. e. Such as acknowledged but one nature, and that human in *Jesus Christ*, by that taking in the *Armenians* and *Abyssines*: They denied the three persons in the Trinity, and made the sign of the cross with one finger, to intimate the one-ness of the Godhead. Before baptism they applied a hot iron to the foreheads of children after they had circumcised them, founding that practice upon the words of *John* the *Baptist*. Mat. iii. 11. *He will baptize you with the Holy Ghost and with fire.*

Bayley's Dictionary, vol. ii, [*See Jacobites*]

JANSENISTS, A denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Jansenites, Bishop of Ypres, from whose writings the following propositions are said to have been extracted:

I. That there are divine precepts, which good men, notwithstanding their desire to observe them, are

are, nevertheleſs, abſolutely unable to obey; nor has God given them that meaſure of grace which is eſſentially neceſſary to render them capable of ſuch obedience.

II. That no perſon, in this corrupt ſtate of nature, can reſiſt the influence of divine grace, when it operates upon the mind.

III. That, in order to render human actions meritorious, it is not requiſite that they be exempt from *neceſſity*, but that they be free from *conſtraint*.*

IV. That the Semi-pelagians err greatly in maintaining that the human will is endowed with the power of either receiving, or reſiſting the aids and influences of preventing grace.

V. That whoſoever affirms, that *Jeſus Chriſt* made expiation, by his ſufferings and death, for the ſins of all mankind, is a Semi-pelagian.

This denomination are alſo diſtinguiſhed from the generality of the Roman Catholics, by their maintaining that the people ought to be carefully inſtructed in all the doctrines and precepts of chriſtianity; and that, for this purpoſe the holy Scriptures and public Liturgies ſhould be offered to their peruſal in their mother tongue; and finally, they look upon it as a matter of the higheſt moment to perſuade all chriſtians that true piety does not conſiſt in the performance of external acts of devotion, but in inward holineſs and divine love.

Moſheim's Eccleſ. Hiſt. vol. iv. p. 373, 379.

IBERIANS,

* Auguſtine, Leibnitz, and a conſiderable number of modern philoſophers who maintain the doctrine of *neceſſity*, conſider this neceſſity in *moral actions* as conſiſtent with *ſpontaniety* and choice. According to them, conſtraint alone, and external force, deſtroy *merit* and imputation.

IBERIANS, A ſect of Eaſtern chriſtians, which derive their name from Iberia, a province of Aſia, now called Georgia: hence they are alſo called Georgians.

Their tenets are ſaid to be the ſame with thoſe of the Greek Church. [See Greek Church]

Father Simoni' Hiſtory of the Eaſtern Chriſtians, p. 64, 65.

JESUITS, A famous religious order in the Romiſh church, eſtabliſhed in the year 1540, under the name of the company of JESUS.

Ignio, or, Ignatius Loyola, a Spaniſh gentleman of illuſtrious rank, was the founder of this order, which has made a moſt rapid and aſtoniſhing progreſs through the world.

The doctrinal points which diſtinguiſh the Jeſuits from many others of the Roman communion, are as follow:

I. This order all maintain, that the Pope is *infallible*;—that he is the only viſible ſource of that univerſal and unlimited power which CHRIST has granted to the church;—that all Biſhops and ſubordinate rulers derive from him alone the authority and juriſdiction with which they are inveſted; and that he alone is the ſupreme law-giver of that ſacred community; a law-giver whoſe edicts and commands it is in the higheſt degree criminal to oppoſe or diſobey.

II. They comprehend within the limits of the church, not only many who live ſeparate from the communion of Rome, but even extend the inheritance of eternal ſalvation to nations that have not the leaſt knowledge of the Chriſtian Religion, or of its

its divine author; and consider as true members of the church open transgressors, who profess its doctrines.

III. The Jesuits maintain that *human nature* is far from being deprived of *all power* of doing good; —that the *succours of grace* are administered to *all mankind* in a measure *sufficient* to lead them to eternal life and salvation;—that the *operations* of grace offer no violence to the faculties and powers of nature, and therefore may be *resisted*;—and that God from all eternity has appointed everlasting rewards and punishments, as the portion of men in a future world, not by an *absolute*, *arbitrary*, and *unconditional* decree, but in consequence of that divine and unlimited *prescience* by which he foresaw the *actions*, *merits* and *characters* of every individual.

IV. They represent it as a matter of perfect indifference, from what motives men obey the laws of God, provided these laws are really obeyed: and maintain that the service of those who obey from the fear of punishment, is as agreeable to the Deity, as those actions which proceed from a principle of love to him and his laws.

V. They maintain, that the sacraments have in themselves an *instrumental* and efficient power, by virtue of which they work in the soul (independently on its previous preparation or propensities) a disposition to receive the divine grace.

VI. The Jesuits recommend a devout ignorance to such as submit to their direction, and think a Christian sufficiently instructed when he has learned to yield a blind and unlimited obedience to the orders of the church.

The

The following maxims are said to be extracted from the moral writings of this order:

I. That persons *truly wicked*, and *void of the love of God*, may expect to obtain *eternal life* in Heaven, provided that they be impressed with a fear of the divine anger, and avoid all heinous and enormous crimes *through the dread of future punishment*.

II. That those persons may transgress *with safety*, who have a *probable reason* for transgressing, i. e. any plausible argument or authority in favour of the sin they are inclined to commit.

III. That actions *intrinsically evil*, and directly *contrary to the divine law*, may be *innocently* performed by those who have so much power over their own minds as to join, even ideally, a *good end* to this *wicked action*.

IV. That *philosophical sin* * is of a very light and trivial nature, and does not deserve the pains of Hell.

V. That the transgressions committed by a person blinded by the seductions of tumultuous passions, and destitute of all sense and impression of religion, however detestible and heinous they may be in themselves, are not imputable to the transgressor before the tribunal of God; and that such transgressions may be often as involuntary as the actions of a madman.

VI. That the person who takes an oath, or enters into a contract, may, to elude the force of the

* By philosophical sin, the Jesuits mean, *an action contrary to the dictates of nature and right reason, which is done by a person who is either absolutely ignorant of GOD, or does not think of him during the time this action is committed.*

one and obligation of the other, add to the form of the words that expreſs them certain mental additions and tacit reſervations.

This entire ſociety is compoſed of four ſorts of members, viz. Novices, Scholars, ſpiritual and temporal Coadjutors, and profeſſed Members. Beſides the three ordinary vows of poverty, chaſtity, and obedience, which are common to all the monaſtic tribes, the profeſſed Members are obliged to take a fourth, by which they ſolemnly bind themſelves to go, without deliberation or delay, wherever the Pope ſhall think fit to ſend them. They are governed by a General, who has four Aſſiſtants; and the inferiors of this order are required to conſider their Chief as infallible, and entirely to renounce their own will in all things, and abandon themſelves blindly to his conduct.

Moſheim's Eccleſiaſtical Hiſtory, vol. iii. *p.* 465—470. *vol.* iv *p.* 354, 355 *&c.*
Hiſt. of Don Ignatius, vol. p 2—190.
Broughton's Hiſtorical Library, vol. i. *p.* 512.

ILLUMINATI, i. e. the *Enlightened*, A denomination which appeared in Spain about the year 1575. They were charged with maintaining, that mental prayer and contemplation had ſo intimately united them to God, they were arrived to ſuch a ſtate of perfection, as to ſtand in no need of good works, or the ſacraments of the church; and that they might commit the groſſeſt crimes without ſin.

After the ſuppreſſion of the Illuminati in Spain, there appeared a ſect in France which took the ſame name. They maintained, that one Anthony Buckuet, a Friar, had a ſyſtem of belief and practice revealed to him, which exceeded every thing Chriſti-

anity

anity had yet been acquainted with; that by this method, perſons might in a ſhort time arrive at the ſame degrees of perfection and glory which the Saints and the Bleſſed Virgin have attained to; and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They ſaid further, that none of the Doctors of the church knew any thing of religion; that St. Peter and St. Paul were well-meaning men, but knew nothing of devotion; that the whole church lay in darkneſs and unbelief; that every one was at liberty to follow the ſuggeſtions of his conſcience; that God regarded nothing but himſelf; and that within ten years their doctrine would be received all over the world, and then there would be no more occaſion for Prieſts, Monks, and other ſuch religious diſtinctions.

Broughton's Hiſtorical Library, vol i. *p.* 523 524.

INDEPENDENTS, A denomination of Proteſtants, in England and Holland: they appeared in England in the year 1616. John Robinſon, a Norfolk Divine, was the leader of this party. They derive their name from their maintaining, that every particular congregation of Chriſtians has an entire and compleat power of juriſdiction over its members, to be exerciſed by the Elders of each church within itſelf, without being ſubject to the authority of *Biſhops, Synods, Preſbyteries*, or any eccleſiaſtical aſſembly compoſed of the deputies from different churches.

The Independents alledge, that the *church* of Corinth had an entire judicature within itſelf: for St. Paul thus addreſſes them, *Do not ye judge them which are within?* 1ſt of Cor. v. 12. So they

were not dependent upon the apoſtle to come to him for a ſentence.

Moſheim's Eccleſiaſtical Hiſtory, vol iv *p* 526.
Neal's Hiſt of the Puritans, vol. iii. *p.* 142.
Goodwin's Works, vol. iv. *p.* 71.

INVISIBLES, A name of diſtinction given to the diſciples of Oſiander, Flacius, Illyricus, Swenkfeld, &c. becauſe they denied the perpetual viſibility of the church.

Collier's Hiſtorical Dictionary. [*See Inviſibles*]

JOACHIMITES, A ſect which appeared about the commencement of the thirteenth century; ſo called from Joachim, Abbot of Sora, in Calabria.

He foretold the deſtruction of the church of Rome, and the promulgation of *a new and more perfect goſpel in the age of the Holy Ghoſt*, by a ſett of poor and auſtere miniſters, whom God was to raiſe up, and employ for that purpoſe. For he divided the world into three ages, relative to the three diſpenſations of *religion* which were to ſucceed each other in it. The two imperfect ages, viz. the age of the Old Teſtament, which was that of the *Father*, and the age of the New which was under the adminiſtration of the *Son*, were according to his predictions now paſt, and the third age, even that of the Holy Ghoſt, was at hand.

Moſheim's Eccleſ. Hiſt. vol. iii, *p.* 66.

ISBRANIKI, A ſect which appeared in Ruſſia, about the year 1666, and aſſumed this name, which ſignifies *the multitude of the elect*, but they were called by their adverſaries, Rolſkolſnika, or *the ſeditious faction.* They profeſſed a rigorous zeal for the letter of the holy ſcriptures.

They

They maintained, that there is no ſubordination of rank among the faithful; and that a Chriſtian may kill himſelf for the love of Chriſt.

Moſheim's ibid, vol. iv. p. 406.

K

KEITHIANS, A party which ſeparated from the Quakers, in Pennſylvania, in the year 1691. They were headed by the famous George Keith, from whom they derived their name.

Thoſe who perſiſted in their ſeparation, after their leader deſerted them, practiſed *baptiſm* and received the *Lord's ſupper*.

This party were alſo called *Quaker-Baptiſts*, becauſe they retained the language, dreſs and manners of the Quakers.

Edwards' Hiſt. of the American Baptiſts, p 55. 56 57. 60.

KTISTOLATRÆ, A branch of the Monophyſites, which maintained, that the body of Chriſt before his reſurrection, was corruptible.

Moſheim's Eccleſ. Hiſt. vol. i. p. 471, 472.

L

LABBADISTS, A ſect which aroſe in the ſeventeenth century; ſo called from their founder John Labbadie, a native of France, a man of no mean genius, and remarkable for a natural and maſculine eloquence. He maintained among other things,

I. That God might, and did, on certain occaſions, deceive men.

II. That the holy ſcripture was not ſufficient to lead men to ſalvation, without certain particular *illuminations* and *revelations* from the Holy Ghoſt.

III. That

III. That in reading the ſcripture we ought to give leſs attention to the literal ſenſe of the words than to the inward ſuggeſtions of the ſpirit, and that the efficacy of the word depended upon him that preached it.

IV. That the faithful ought to have all things in common.

V. That there is no ſubordination or diſtinction in the true church of CHRIST.

VI. That CHRIST was to reign a thouſand years upon earth.

VII. That the *contemplative life* is a ſtate of grace and union with God, and the very height of perfection.

VIII. That the Chriſtian, whoſe mind is contented and calm, ſees all things in God, enjoys the Deity, and is perfectly indifferent about every thing that paſſes in the world.

IX. That the Chriſtian arrives at that happy ſtate by the exerciſe of a perfect ſelf-denial; by mortifying the fleſh and all ſenſual affections, and by mental prayer.

Moſheim's Eccleſ. Hiſt. vol. 5 p. 63.

LAMPETIANS, A ſect in the ſeventeenth century, the followers of Lampetious, a Syrian Monk.

He pretended that as man is born free, a Chriſtian, in order to pleaſe God, ought to do nothing by neceſſity; and it is therefore unlawful to make vows, even thoſe of obedience.

To this ſyſtem he added the doctrines of the Arians, Carpocrations, and other ſects. [See Arians and Carpocrations]

Broughton's Hiſtorical Library, vol. ii. p 31

LIBERTINES,

LIBERTINES, A ſect which aroſe in Flanders about the year 1525; the heads of this party were one Copin and one Quintin of Picardy.

The doctrines they taught are compriſed in the following propoſitions.

I. That the Deity was the ſole *operating cauſe* in the mind of man, and the immediate *author* of all human actions.

II. That, conſequently, the diſtinctions of *good* and *evil*, that had been eſtabliſhed with reſpect to thoſe actions, were falſe and groundleſs, and that men could not, properly ſpeaking, commit ſin.

III. That religion conſiſted in the union of the ſpirit or rational ſoul with the ſupreme Being.

IV. That all thoſe who had attained this happy union, by ſublime contemplation and elevation of mind, were then allowed to indulge, without exception or reſtraint, their appetites and paſſions, as all their actions were then perfectly innocent.

V. That after the death of the body, they were to be united to the Deity.

This ſect permitted their followers to call themſelves either Catholics or Lutherans.

Broughton, ibid, p. 543.
Moſheim's Eccleſ. Hiſt. vol. iv. *p.* 122, 123.

LOLLARDS. [See Wickliffites]

LUCIANISTS, So called from Lucianus, a diſciple of Marcion. [See Marcionites and Cerdonians]

LUCIFERIANS, A ſect in the fourth century; ſo called from Lucifer, Biſhop of Cagliari; they are

are said to have maintained, that the soul was transfused from the parents to the children.

Mosheim's ibid, vol. i. *p.* 314.

LUTHERANS, Those who follow the opinions of Martin Luther, an Augustine Friar, who was born at Isleben, in the country of Mansfield, in the circle of Upper Saxony, in the year 1483. He possessed an invincible magnanimity, and an uncommon vigour, and acuteness of genius.

This denomination took its rise from the distaste taken at the indulgences which were granted in 1517, by Pope Leo X, to those who contributed towards finishing St. Peter's church at Rome.—— Those famous indulgences administered remission of all sins, past, present and to come, however enormous their nature, to those who were rich enough to purchase them. At this, Luther raised his warning voice; and in ninety-five propositions maintained publicly, at Wittenberg, on the 30th of September, in the year 1517, exposed the doctrine of indulgences, which led him to attack the authority of the Pope; and was the commencement of that memorable revolution in the church which is stiled the *Reformation.*

The capital articles which Luther maintained are as follow; to which are added, a few of the arguments which are made use of in their defence.

I. That the *holy scriptures* are the only source from whence we are to draw our religious sentiments, whether they relate to faith or practice.

For, the apostle declares, 2 Tim. iii. 15, 16, 17, that, *The scriptures are able to make us wise unto salvation; and are profitable for doctrine, for reproof,*

proof, for correction, and for inſtruction in righteouſneſs. To which may be added a cloud of divine witneſſes to the ſame effect.—Prov. i. 9. Iſa. viii. 20. Luke i. 4. John v. 39; xx. 31. 1 Cor. iv. 6, &c.

Reaſon alſo confirms the ſufficiency of the ſcriptures; for if the written word is allowed to be a rule in one caſe, how can it be denied to be a rule in another? for the rule is but one in all, and is perfect in its nature.

II. That *juſtification* is the effect of *faith*, excluſive of *good works*, and that faith ought to produce good works, purely in obedience to God, and not in order to our juſtification. *

For the doctrine of the goſpel attributeth all things to God, and nothing to man. St. Paul in his epiſtle to the Galatians, ſtrenuouſly oppoſed thoſe who aſcribed our juſtification partly to our works. He aſſerts, that *if righteouſneſs come by the law, then Chriſt is dead in vain.* Gal. ii. 21. Therefore it is evident we are not juſtified by the law, or by our works; but to him who believeth, ſin is pardoned and righteouſneſs imputed.

III. That no man is able to make ſatisfaction for his ſins.

For our Lord expreſly tells his diſciples, *when ye have done all, ye are unprofitable ſervants.* Luke xvii. 10. Chriſt's ſacrifice is alone ſufficient to ſatisfy for ſin:

* Luther conſtantly oppoſed this doctrine to the Romiſh tenet—That man, by works of his own, prayer, faſting and corporal afflictions, might merit and claim pardon. He uſed to call the doctrine of juſtification by *faith alone*, the article of a ſtanding or falling church.

and nothing need be added to the infinite value of his merit and ſufferings.

In conſequence of theſe leading articles, Luther rejected *tradition*, *purgatory*, *penance*, *auricular confeſſion*, *maſſes*, *invocation of ſaints*, *monaſtic vows*, and other doctrines of the church of Rome.

The Lutherans differ from the Calviniſts in the following points :

I. The Lutherans have Biſhops, and ſuperintendants for the government of the church, but the Eccleſiaſtical government which Calvin introduced was called *Preſbyterian*, and does not admit of the inſtitution of Biſhops, or of any ſubordination among the Clergy.

II. They differ in their notions of the ſacrament of the Lord's ſupper.

The Lutherans reject *tranſubſtantiation*, but affirm that the body and blood of Chriſt are *materially preſent* in the *ſacrament*, though in an incomprehenſible manner ; and that they are really exhibited both to the worthy and unworthy receiver.

This union of the body and blood of Chriſt with the bread after conſecration, is, by the *Lutherans*, called *conſubſtantiation*.

The *Calviniſts* hold on the contrary, that the man Chriſt, is only preſent in this ordinance, by the external ſigns of bread and wine.

III. They differ in their doctrine of the *eternal decrees of God reſpecting man's ſalvation*. The *Lutherans* maintain, that the *Divine decrees* reſpecting the ſalvation and miſery of men, are founded upon a previous knowledge of their ſentiments and characters.

racters. The *Calviniſts* on the contrary, conſider the *Divine decrees* as *free* and *unconditional*. [See Calviniſts]

[For an account of the particulars in which Luther differed from Zuingle, ſee Zuinglians]

The *Lutherans* are generally divided into the moderate and the rigid. The *moderate Lutherans* are thoſe who ſubmitted to the *Interim*, * publiſhed by the Emperor Charles V. Melanchthon was the head of this party. They were called *Adiaphoriſts*.

The *rigid Lutherans* are thoſe who would not endure any change in their maſter's ſentiments. Matthias Flacius was the head of this party.

To theſe are added another diviſion called Luthero-Zuinglians, becauſe they held ſome of Luther's tenets, and ſome of Zuinglius's.

The Lutherans are alſo ſubdivided into a variety of denominations. [See Amſdorfians, Calixtins, Flacians, Oſiandrians, Synergiſts, and Ubiquitarians]

[For an account of the extent of the *Lutherans*, ſee Appendix]

Luther on Galatians, *p.* 142, 144.
Hiſtory of Popery, *vol.* i. *p.* 226.
Moſheim's Eccleſ. Hiſt. vol. iii. *p.* 331. *vol.* iv. *p.* 108, 109.
Robertſon's Hiſtory of Charles V. *vol.* ii. *p.* 42.
Broughton's Hiſtorical Library, *vol.* ii. *p.* 33, 36.
Hiſtory of Religion, *Number* xiii. *p.* 121, 128.
Chriſtian Magazine, *vol.* i. *p.* 4, 6.

* This was a name given to a confeſſion of faith, enjoined upon the *Proteſtants* after the death of *Luther*, by the Emperor *Charles* the Vth. It was ſo called, becauſe it was only to take place in the *Interim*, till a general council ſhould decide all the points in queſtion between the Catholics and Proteſtants.

M.

MACEDONIANS, A ſect which aroſe in the fourth century; ſo called from Macedonius, Biſhop of Conſtantinople. He conſidered the Holy Ghoſt as a Divine energy diffuſed throughout the univerſe, and not as a diſtinct perſon proceeding from the Father and the Son.

Moſheim's Eccleſ. Hiſt. vol. i. p. 346.

MANICHEANS, A ſect founded by one Manes or Manicheus, in the third century, and ſettled in many provinces. He was a Perſian by birth, educated among the Magi, and himſelf one of the number before he embraced Chriſtianity. His genius was vigorous and ſublime, but redundant and ungoverned. He attempted a coalition of the doctrine of the Magi with the Chriſtian ſyſtem, or rather the explication of the one by the other: and in order to ſucceed in the enterprize, affirmed that Chriſt had left the doctrine of ſalvation imperfect and unfiniſhed; and that he was the comforter whom the departing Saviour had promiſed to his diciples to lead them into all truth—The principles of Manes are comprehended in the following ſummary.

That there are two principles from which all things proceed: the one, a moſt *pure and ſubtle matter* called *Light*; and the other *a groſs and corrupt ſubſtance* called *Darkneſs*: Each of theſe are ſubject to the dominion of a ſuperintending *Being*, whoſe exiſtence is from all eternity: the *Being* who preſides over the *Light* is called GOD; he that rules the *land of Darkneſs* bears the title of *Hyle*, or *Demon*. The *Ruler of the Light* is ſupremely happy, and in conſequence thereof benevolent and good: the Prince

of

of Darkneſs is unhappy in himſelf, and deſiring to render others partakers of his miſery, is evil and malignant. Theſe two beings have produced an immenſe multitude of creatures, reſembling themſelves, and diſtributed them through their reſpective provinces.

The *Prince* of *Darkneſs* knew not for a long ſeries of ages, that *light* exiſted in the univerſe; and no ſooner perceived it by means of a war kindled in his dominions, than he bent his endeavours towards the ſubjecting it to his empire. *The Ruler of the Light* oppoſed to his efforts an army commanded by the *firſt man*, but not with the higheſt ſucceſs; for the Generals of the *Prince of Darkneſs*, ſeized upon a conſiderable portion of the celeſtial elements, and of the *light* itſelf, and mingled them in the maſs of corrupt matter. The ſecond General of *the Ruler of the Light*, whoſe name was the *Living Spirit*, made war with more ſucceſs againſt the *Prince of Darkneſs*, but could not entirely diſengage the pure particles of the celeſtial matters, from the corrupt maſs through which they had been diſperſed. The *Prince of Darkneſs* after his defeat, produced the firſt parents of the human race: the beings engendered from this original ſtock, conſiſt of a body formed out of the corrupt matter of the kingdom of *Darkneſs* and of two ſouls, one of which is *ſenſitive and luſtful*, and owes its exiſtence to the *evil principle*; the other *rational* and *immortal*, a particle of that Divine *light* which was carried away by the army of *Darkneſs*, and immerſed into the maſs of malignant matter.

Mankind being thus formed by the *Prince of Darkneſs*, and thoſe minds that were the productions of the eternal *Light*, being united to their mortal bodies,

bodies, God created the earth out of the corrupt mass of matter, by that *living Spirit* who had vanquished the *Prince of Darkness*. The design of this creation was to furnish a dwelling for the human race, to deliver by degrees the captive souls from their corporeal prisons, and to extract the celestial elements from the gross substance in which they were involved. In order to carry this design into execution, God produced *two Beings* of eminent dignity from his own substance, which were to lend their auspicious succours to imprisoned souls; one of these sublime entities was *Christ*, and the other the *Holy-Ghost*. Christ is that glorious intelligence which the Persians called *Mythras*; he is a most splendid substance, consisting of the brightness of the eternal *Light*: subsisting in and by himself: endowed with life; enriched with infinite wisdom; and his residence is in the Sun: *The Holy-Ghost* is also a luminous animated body, diffused through every part of the atmosphere, which surrounds this terrestrial globe. This *genial principal* warms and illuminates the minds of men, renders also the earth fruitful, and draws forth gradually from its bosom the latent particles of celestial fire, which it wafts upon high to their primitive station.

After that, the *Supreme Being* had, for a long time, admonished and exhorted the captive souls, by the ministry of the angels and holy men raised up and appointed for that purpose, he ordered Christ to leave the solar regions and to descend upon earth, in order to accelerate the return of these imprisoned spirits to their celestial country. In obedience to this Divine command, Christ appeared among the Jews,

Jews cloathed with the ſhadowy form of a human body, and not with the real ſubſtance. During his miniſtry, he taught mortals how to diſengage the rational ſouls from the corrupt body, to conquer the violence of malignant matter, and he demonſtrated his divine miſſion by ſtupendous miracles: on the other hand the *Prince of Darkneſs* uſed every method to inflame the Jews againſt this Divine meſſenger, and incited them at length to put him to death upon an ignominious croſs; which puniſhment, however, he ſuffered not in reality, but only in appearance, and in the opinion of men. When Chriſt had fulfilled the purpoſes of his miſſion, he returned to his throne in the Sun, and appointed a certain number of choſen apoſtles to propagate through the world, the religion he had taught during the courſe of his miniſtry.

But before his departure he promiſed, that at a certain period of time, he would ſend an apoſtle ſuperior to all others in eminence and dignity, whom he called the *Paraclete*, or *Comforter*, who ſhould add many things to the precepts he had delivered, and diſpel all the errors under which his ſervants laboured with reſpect to Divine things.—— This *Comforter* thus expreſly promiſed by *Chriſt* is *Manes* the Perſian, who by the order of the *Moſt High* declared to mortals the whole doctrine of ſalvation without exception, and without concealing any of its truths under the veil of metaphor, or any other covering.

Thoſe ſouls who believe *Jeſus Chriſt* to be the Son of GOD, renounce the worſhip of the God of the Jews, who is the Prince of *Darkneſs*, obey the laws delivered by Chriſt as they are enlarged and illuſtrated

illuſtrated by the Comforter, *Manes*, and combat with perſevering fortitude, the luſts and appetites of a corrupt nature, derive from this faith and obedience the ineſtimable advantage of being gradually purified from the contagion of matter. The total purification of ſouls cannot indeed be accompliſhed during this mortal life. Hence it is, that the ſouls of men, after death, muſt paſs through two ſtates more of probation and trial, by *water* and *fire*, before they can aſcend to the regions of *light*. They mount therefore firſt into the Moon, which conſiſts of benign and *ſalutary water*; from whence, after a luſtration of fifteen days, they proceed to the Sun, whoſe purifying *fire* removes entirely all their corruption, and effaces all their ſtains. The bodies, compoſed of malignant matter which they have left behind them, return to their firſt ſtate, and enter into their original maſs.

On the other hand, thoſe ſouls who have neglected the ſalutary work of their purification, paſs, after death, into the bodies of animals or other natures, where they remain until they have expiated their guilt and accompliſhed their ſalvation.

Some, on account of their peculiar obſtinacy and perverſeneſs, paſs through a ſeverer courſe of trial, being delivered over, for a certain time, to the power of malignant ærial ſpirits, who torment them in various ways. When the greateſt part of the captive ſouls are reſtored to liberty and to the regions of light, then a devouring fire ſhall break forth at the Divine command from the caverns in which it is at preſent confined, and ſhall deſtroy the frame of the world. After this tremendous event, the *Prince* and *Powers of Darkneſs* ſhall be forced to return to their primitive

mitive ſeats of anguiſh and miſery, in which they ſhall dwell forever. For to prevent their ever renewing this war in the regions of *light*, GOD ſhall ſurround the manſions of *darkneſs* with an invincible guard, compoſed of thoſe ſouls who have fallen irrecoverably from the hopes of ſalvation, and who ſet in array like a military band, ſhall ſurround thoſe gloomy ſeats of woe, and hinder any of their wretched inhabitants from coming forth again to the *light*. *

To ſupport their fundamental doctrine of two Principles, the Manicheans argue in this manner: If we depend only on one Almighty cauſe, *infinitely good* and *infinitely free*, who diſpoſes univerſally of all beings, according to the pleaſure of his will, we cannot account for the exiſtence of *natural* and *moral evil*. If the author of our Being is ſupremely good, he will take continual pleaſure in promoting the happineſs of his creatures, and preventing every thing which can diminiſh or diſturb their felicity. We cannot therefore explain the evils we experience but by the hypotheſis of two Principles, for it is impoſſible to conceive that the firſt man could derive the faculty of doing ill from a good principle; ſince this faculty, and every thing which can produce evil is vicious, for evil cannot proceed but from a bad cauſe; and therefore the free-will of Adam was derived from *two oppoſite Principles*. He depended upon the *good Principle* for his power to

P perſevere

* To remove the ſtrongeſt obſtacles to this ſyſtem, Manes rejected the old Teſtament, the four Goſpels, and the Acts of the Apoſtles, and ſaid the Epiſtles of St. Paul were falſified in a variety of places. He wrote a Goſpel which he pretended was dictated to him by God himſelf, and diſtinguiſhed it by the title of Ertang.

perſevere in innocence ; but his power to deviate from virtue owed its riſe to an *evil Principle*. Hence it is evident there are *two* contrary Principles, the one the ſource of good, the other the fountain of all miſery and vice.

Manes commanded his followers to mortify and macerate the body, which he looked upon as *eſſentially corrupt* ; to deprive it of all thoſe objects which could contribute either to its conveniency or delight ; to extirpate all thoſe deſires which lead to the purſuit of external objects ; and to diveſt themſelves of all the paſſions and inſtincts of nature. But he did not impoſe this ſevere manner of living, without diſtinction upon his adherents, he divided his diſciples into two claſſes ; the one of which comprehended the perfect Chriſtians under the name of the Elect ; and the other the imperfect and feeble, under the title of Hearers. The Elect were obliged to an entire abſtinence from fleſh, eggs, milk, fiſh, wine, all intoxicating drink, wedlock, and all amorous gratifications ; and to live in a ſtate of the ſharpeſt penury, nouriſhing their emaciated bodies with bread, herbs, pulſe, and melons. The diſcipline appointed for the Hearers, was of a milder nature : They were allowed to poſſeſs houſes, lands and wealth, to feed upon fleſh, to enter into the bonds of conjugal tenderneſs ; but this liberty was granted them with many limitations, and under the ſtricteſt conditions of moderation and temperance.

The General Aſſembly of the Manicheans was headed by a Preſident, who repreſented JESUS CHRIST. There were joined to him *twelve rulers*, or *maſters*, who were deſigned to repreſent the *twelve apoſtles* ;

apoſtles; and theſe were followed by *ſeventy-two Biſhops*, the images of the *ſeventy-two diſciples* of our Lord. Theſe Biſhops had *Preſbyters* and *Deacons* under them; and all the members of theſe religious orders were choſen out of the claſs of the *Elect*.

Moſheim's Eccleſ. Hiſt vol. i. *p* 239—245.
Bayle's Hiſtorical Dictionary, vol. iv *p.* 2487. 2489.

MARCELLIANS, A ſect in the fourth century; ſo called from Marcellus, who held the ſentiments of the Sabellians. [See Sabellians]

Bayley's Dictionary. [*See Marcellaniſm*]

MARCIONITES, So called from Marcion, a diſciple of Cerdo. [For an account of their ſentiments, ſee Cerdonians]

MARCOSIANS, A branch of Gnoſtics in the ſecond century; their leaders were Marc and Colobarſus.

They taught, that the ſupreme God did not conſiſt of a Trinity but a Quaternity, to wit, the Ineffable, Silence, the Father, and Truth. They held two Principles, denied the reality of Chriſt's ſufferings, and the reſurrection of the body: Their doctrine concerning the Æons was the ſame with the Valentinians. [See Valentinians]

Marc maintained that the *plenitude* and *perfection* of Truth reſided in the Greek *Alphabet*; and alledged *that* as the reaſon why JESUS CHRIST was called the *Alpha* and *Omega*.

Moſheim's Eccleſiaſtical Hiſtory, vol. i. *p.* 188.
Broughton's Hiſtorical Library, vol. ii. *p.* 48.

MARONITES, Certain Eaſtern Chriſtians, who inhabit near Mount Libanus, in Syria. The name is

derived either from a town in the country called Maronia, or from St. Maron, who built a monastry there in the fifth century.

This sect retained the opinions of the Monothelites until the twelfth century, when abandoning and renouncing the doctrine of *one will* in CHRIST, they were re-admited in the year 1182, to the communion of the Roman church.

As to the particular tenets of the Maronites, before their reconciliation to the church of Rome, they observed Saturday as well as the Sabbath; and held, that all souls were created together, and that those of good men do not enter into Heaven till after the resurrection; they added other opinions which were similar to the Greek Church. [See Greek Church]

Broughton's Historical Library, vol. ii. *p* 51.
Mosheim's Ecclesiastical History, vol. ii *p* 37.

MASSALIANS, A sect which arose in the fourth century. They derived their name from a Hebrew word signifying *prayer*, it being their distinguishing tenet, that a man is to *pray without ceasing*, in the literal sense of the words.

Hereupon they shunned not only the society of other men, but renounced all the exterior part of religion, the usage of the sacraments and the fasts; dwelt with their wives and children in the woods, and forests, that they might wait solely and continually on prayer. They imagined, that two souls resided in man, the one *good* the other *evil*; and taught, that it was impossible to expel the *evil damon* by any other means than by constant prayer and singing [illegible]s; and that, when this malignant spirit

ſpirit was caſt out the *pure mind* returned to GOD, and was again united to the *Divine eſſence* from whence it had been ſeparated. They boaſted of having perpetual revelations and viſions, and theſe they expected particularly in the night. They added many opinions which bear a manifeſt reſemblance to the Manichean ſyſtem, and are derived from the ſame ſource, even from the tenets of the *Oriental philoſophy*. The authors of this denomination were certain Monks of Meſopotamia.

Moſheim's Eccleſiaſtical Hiſt. vol. i. *p.* 350, 351.
Formey's Eccleſ. Hiſt. vol. i. *p.* 82.
Hiſt of Religion, vol. iv [*See Maſſalians*]
Bayley's Dictionary vol. ii [*See Maſſalians*]

MELCHITES, The Syrian, Egyptian, and other Eaſtern Chriſtians in the Levant; who, tho' they are not Greeks, follow the doctrines of the Greek Church, except in ſome few points which relate only to ceremonies and eccleſiaſtical diſcipline. They were called Melchites, i. e. Royaliſts, by their adverſaries by way of reproach, on account of their implicit ſubmiſſion to the edict of the Emperor Marcion, in favour of the council of Chalcedon.

Moſheim's Eccleſ. Hiſt. vol. ii *p.* 31.
Collier's Hiſtorical Dictionary, vol. ii. [*See Melchite.*]

MELECIANS, A ſect in the fourth century, ſo called from their leader Melecias, Biſhop of Lycopolis in Egypt.

This Prelate declared with great zeal againſt thoſe *Chriſtians*, who, having apoſtatized, deſired to be reconciled to the *Church*; and would not have thoſe admitted to repentance who fell into *ſin*, though their contrition was ever ſo great.

The

The Melecians fastened little bells to the bottom of their garments, and sung their prayers, dancing all the time; and this they thought a sure means to appease the wrath of God.

Broughton's Historical Library, vol. ii. p. 547.
Chevreau's, Hist. vol. iii p. 98.

MELCHIZEDICHIANS, A sect which arose about the beginning of the third century; and affirmed, that Melchizedek was not a man, but a heavenly power superior to Jesus Christ: for Melchizedek, they said, was the intercessor and mediator of the angels, and Jesus Christ was only so for men, and his priesthood only a copy of that of Melchizedek.

This denomination was revived in Egypt by one Hierax. [See Hieracites]

Dictionary of Art and Sciences, vol. iii. p. 2049.

MELATONI, So called from one Mileto; who taught, that not the soul, but the body of man, was made after GOD's image.

Rees's View of all Religions, p. 211.

MENANDERIANS, A sect in the first century; so called from Menander, a disciple of Simon Magus.

He pretended to be one of the *Æons* sent from the *Pleroma*, or celestial regions, to succour the souls that lay groaning under bodily oppression and servitude, and to maintain them against the violence and stratagems of the *dæmons* that hold the reins of empire in this sublunary world. He baptized his disciples in his own name; and promised them, after this baptism a more easy victory over the evil spirits; and that, after this life, they should become partakers of the resurrection of the dead, and of immortality.

Mosheim's Eccles. Hist. vol. i p 116.
Fleury's Eccles. Hist vol. i p 21.

MENNONITES,

MENNONITES, A ſociety of *Baptiſts*, in Holland; ſo called from Mennon Simonis, of Friezland, who lived in the ſixteenth century.

It is a univerſal maxim of this denomination, that practical piety is the eſſence of religion, and that the ſureſt mark of the *true church* is the ſanctity of its members: they all unite in pleading for toleration in religion, and debar none from their aſſemblies who lead pious lives and own the ſcriptures for the word of GOD. They teach, that infants are not the proper ſubjects of baptiſm, and that miniſters of the goſpel ought to receive no ſalary, and that it is not lawful to ſwear or wage war upon any occaſion. They alſo maintain, that the terms Perſon and Trinity are not to be uſed in ſpeaking of the Father, Son, and Holy Ghoſt.

The Mennonites meet privately, and every one in the aſſembly has the liberty to ſpeak, to expound the ſcriptures, to pray and ſing. They aſſemble twice every year from all parts of Holland, at Rynſbourg, a village about two leagues from Leyden, at which time they receive the communion ſitting at a table, where the firſt diſtributes to the reſt; and all ſects are admitted, even the *Roman Catholics* if they pleaſe to come.

The ancient Mennonites profeſſed a contempt of erudition and ſcience: and excluded all from their communion who deviated, in the leaſt, from the moſt rigorous rules of ſimplicity and gravity in their looks, their geſtures, their cloathing, or their table. But this primitive auſterity is greatly diminiſhed in the moſt conſiderable ſects of the Mennonites. Thoſe who adhere to their ancient diſcipline are called Flemings or Flandrians.

The

The Mennonites in Pennsylvania do not baptize by immersion, though they administer the ordinance to none but adult persons. Their common method is this—the person to be baptized kneels; the minister holds his hands over him, into which the deacon pours water and through which it runs on the crown of the kneeling person's head; after which follow imposition of hands and prayer.

Mosheim's Eccles. Hist. vol. iv. *p.* 151. 155 162.
Dictionary of Arts and Sciences, vol. iii. *p.* 2037.
Edwards' Hist. of the American Baptists, vol. i. *p.* 94.

MEN OF UNDERSTANDING. This title distinguished a sect which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man whose name was Egidius Cantor, and to William of Hildenison, a Carmelite Monk. They pretended to be honoured with celestial visions, denied that any could arrive at perfect knowledge of the holy scriptures without the extraordinary succours of a Divine illumination; and declared the approach of a new revelation from Heaven, more perfect than the gospel of Christ: they said that the resurrection was accomplished in the person of Jesus, and no other was to be expected,—that the inward man was not defiled by the outward actions whatever they were,—that the pains of *Hell* were to have an end, and not only all mankind, but even the Devils themselves, were to return to GOD, and be made partakers of eternal felicity.

They also taught among other things,

I. That CHRIST alone had merited eternal life and felicity for the human race, and that therefore men could not acquire this inestimable privilege by their own actions alone.

II. That

II. That the priests to whom the people confessed their transgressions, had not the power of absolving them, but this authority was vested in CHRIST alone.

III. That voluntary penance and mortification was not necessary to salvation.

This denomination appear to have been a branch of the Brethren and Sisters of the Free Spirit.

Mosheim's Eccles. Hist. vol. iii. *p.* 276.

METANGONISTS. [See Hieracites]

METHODISTS, This name first distinguished a number of students in Oxford College; who, in the year 1729, joined in a religious society, and agreed upon certain methods and rules for spending their time in fasting, praying, communicating, visiting the sick and the prisoners, instructing the ignorant, &c. and hence they were called Methodists.

The Rev. Mr. George Whitefield, a celebrated itinerant preacher, became the leader of this denomination: he was a professed member of the Church of England, and maintained the Calvinistical doctrines as expressed in the articles of that church. In all his public discourses, he insisted largely on the necessity of regeneration. He maintained that the form of ecclesiastical worship and prayers, whether taken from the common prayer-book, or poured forth extempore, was a matter of indifference, and accordingly made use of both forms.

Another party of Methodists embraced the opinions of the Rev. Mr. John Wesley, who warmly opposed the Calvinistical doctrines of *election* and *final perseverance*. He maintained that sinless per-

fection was attainable in this life: and to prove this point, asserted that Mat. v. 28. ought to be translated thus,—*Therefore ye shall be perfect as your Father who is in Heaven is perfect.* He also supported this doctrine from 1st of John, iii. 9. *Whosoever is born of GOD doth not commit sin; for his seed abideth in him, and he cannot sin, because he is born of GOD.*

This society observe a love-feast once a month. They have also a custom of keeping watch-nights, i. e. singing, and praying, and preaching, from eight o'clock to twelve. They have this service also once a month.

The Methodists, in particular Mr. Whitefield's society, are at present very numerous in England. [See Appendix]

Formey's Eccles. Hist. vol ii. *p.* 268.
Gillie's Success of the Gospel. vol ii *p.* 52.
Whitefield's Letters, vol. i. *p.* 211.
Wesley's Notes, vol. i. *p.* 33, *vol.* iii. *p.* 196.

MILLENARIANS, or CHILIASTS, A name given to those who, in the primitive ages, believed that the saints will reign on earth with Jesus Christ a thousand years.

The former appellation is of Latin original, the latter of Greek, and both of the same import.

The Millenarians hold, that after the coming of antichrist, and the destruction of all nations which shall follow, there shall be a first resurrection of the just alone: that all who shall be found upon earth, both good and bad, shall continue alive; the good to obey the just who are risen as their princes; the bad to be conquered by the just, and to be subject to them: that Jesus Christ will then descend from Heaven in his glory: that the city of Jerusalem will be

be rebuilt, enlarged, embelifhed, and its gates ſtand open night and day. They applied to this new Jeruſalem what is ſaid in the Apocalypſe, chap. xxi. and to the temple, all that is written in Ezekiel, xxxvi. Here they pretended Jeſus Chriſt will fix the ſeat of his empire, and reign a thouſand years with the ſaints, patriarchs and prophets, who will enjoy perfect and uninterrupted felicity.

The Millenarians were divided in opinion; ſome pretended that the ſaints ſhould paſs their time in corporeal delights; others that they ſhould only exerciſe themſelves in ſpiritual pleaſures.

Broughton's Hiſtorical Library, vol. ii. *p.* 93 94.

MOLINISTS, So called from Lewis Molina, a Spaniſh Jeſuit, Profeſſor of Divinity in the Univerſity of Ebora in Portugal; who, in the year 1598, publiſhed a book to ſhew that the operations of *Divine grace* were entirely conſiſtent with the *freedom* of the *human will*, and who introduced an hypotheſis to remove the difficulties attending the doctrines of predeſtination and liberty.

He aſſerted, that the *decree* of predeſtination to eternal glory, was founded upon a previous knowledge and conſideration of the merits of the elect; that the grace, from whoſe operations theſe *merits* are derived, is not efficacious by its own intrinſic power only, but alſo by the conſent of our own will, and becauſe it is adminiſtered in thoſe circumſtances in which the Deity, by that branch of his knowledge which is called *Scientia Media*, foreſees that it will be efficacious. The kind of preſcience, denominated in the ſchools *Scientia Media* is that foreknowledge of future contingents which ariſes from

an acquaintance with the nature and faculties of rational beings, of the circumſtances in which they ſhall be placed, of the objects that ſhall be preſented to them, and of the influence that theſe circumſtances and objects muſt have on their actions.

Moſheim's Eccleſ. Hiſt. vol. i. *p* 475, 476.

MONARCHIANS, A ſect which aroſe in the ſecond century: they derived their origin from Praxeas, a man of genuis and learning. He denied any real diſtinction between the *Father*, *Son* and *Holy Ghoſt*; and maintained, that the *Father*, ſole creator of all things, had united to himſelf the *human nature* of CHRIST. Hence his followers were called Monarchians.

This ſect were alſo ſtiled Patropaſſians.

Moſheim, ibid, vol. 1, *p.* 190.

MONOPHYSITES, A ſect which aroſe in the fifth century. They maintained that the *divine* and *human nature* of CHRIST were ſo united as to form only *one nature*, yet without any *change*, *confuſion*, or mixture of the two natures.

Moſheim's ibid, p 420.

MONOTHELITES, A ſect in the ſeventh century; ſo called from the Greek words [mònòs] and [thèlòs] Their founder was Theodore, Biſhop of Pharan, in Arabia, who maintained the following doctrines:

I. That in CHRIST there were two diſtinct natures, which were ſo united, though without the leaſt mixture or confuſion, as to form by their union only one perſon.

II. That

II. That the ſoul of Chriſt was endowed with a will or faculty of volition, which it ſtill retained after its union with the divine nature.

For they taught that CHRIST was not only perfect GOD, but was endowed with the faculty of volition.

III. That this faculty of volition in the ſoul of CHRIST, was not abſolutely unactive, but that it co-operated with the divine will.

IV. That, in a certain ſenſe, there was in CHRIST but one will and one manner of operation.

Moſheim's Eccleſ. Hiſt. vol. ii. *p.* 36.
Broughton's Hiſtorical Library, vol. ii. *p.* 123.

MONTANISTS, A ſect which aroſe in the ſecond century; ſo called from Montanus, who pretended, that he was the *Paraclete*, or Comforter,* which the divine Saviour at his departure from earth, promiſed to ſend to his diſciples to lead them to all truth; and declared that he was ſent with a divine commiſſion to give to the moral precepts delivered by Chriſt and his apoſtles the finiſhing *touch* that was to bring them to perfection. He was of opinion, that Chriſt and his apoſtles made, in their precepts, many allowances to the infirmities of thoſe among whom they lived, and that this condeſcending indulgence rendered their ſyſtem of moral laws imperfect and incomplete. He therefore inculcated the

* Montanus made a diſtinction between the *Paraclete* promiſed by *Chriſt* to his apoſtles, and the *Holy Spirit*, which was ſhed upon them on the day of Penticoſt, and underſtood by the former, a divine teacher pointed out by *Chriſt* under the name of *Paraclete*, or Comforter, who was to perfect the goſpel by the addition of ſome doctrines omitted by our Saviour. It was this divine meſſenger which Montanus pretended to be, and not the *Holy Ghoſt*.

the neceſſity of multiplying faſts; prohibited ſecond marriages as unlawful; maintained that the church ſhould refuſe abſolution to thoſe who had fallen into the commiſſion of enormous ſins; and condemned all care of the body, eſpecially all nicety of dreſs, and all female ornaments. He alſo gave it as his opinion, that philoſophy, arts, and whatſoever ſavoured of polite literature, ſhould be baniſhed from the Chriſtian church.

He looked upon thoſe Chriſtians as guilty of a moſt heinous tranſgreſſion, who ſaved their lives by flight, from the perſecuting ſword, or who ranſomed them by money, from the hands of their cruel and mercenary judges.

This ſect were firſt called Cataphrygoans, from the place where they had their firſt principal abode; they were alſo ſtiled Pepuzians, becauſe Montanus lived in a Phrygian village, called Pepuza.

Moſheim's Eccleſ Hiſt. vol. i. *p.* 192, 193.
Formey's Eccleſiaſtical Hiſtory, vol. i. *p.* 48.

MORAVIANS, A name given to the followers of Nicolas Lewis, Count of Zinzendorf; who in the year 1721, ſettled at Bartholdorf, in Upper Luſatia. There he made proſelytes of two or three Moravian families, and having engaged them to leave their country, received them at Bartholdorf. They were directed to build a houſe in a wood, about half a league from that village, where, in 1722, this people held their firſt meeting.

This ſociety encreaſed ſo faſt, that in a few years they had an orphan houſe and other public buildings. An adjacent hill, called the Huth-Berg, gave the coloniſts occaſion to call this dwelling place Herenhuth;

huth; which may be interpreted, the guard, or protection of the Lord: hence this ſociety are ſometimes called Herrenhutters.

The following doctrines are maintained by this denomination, to which is added a ſhort ſpecimen of the arguments they make uſe of in defence of their ſentiments:

I. That creation and ſanctification ought not to be aſcribed to the Father, Son and Holy Ghoſt; but belongs principally to the Saviour: and to avoid idolatry, people ought to be taken from the *Father* and Holy Ghoſt; and be firſt directed ſingly to Jeſus, who is the appointed channel of the Deity.

For the eſſence of God, both Father, Son and Holy Ghoſt, is a depth ſo unfathomable, that in contemplating it we may ruin our intellectual faculties, and yet not be able to form one juſt expreſſion concerning this miſtery, yet we can have all the gifts and effects of their offices, through him who is daily agent between God and man.

II. That Chriſt has not conquered as God but as man, with preciſely the ſame powers we have to that purpoſe.

For as his *Father* aſſiſted him he aſſiſts us; the only difference is, it *was his meat and drink to do the will of his Father who is in Heaven.*

III. That the law ought not to be preached under the goſpel diſpenſation.

For Paul is very expreſs, that the meſſengers of Chriſt are not appointed for the miniſtration of the letter, 2d of Cor. iii. 6. Therefore, the method of preaching the goſpel is alone to be preferred.

IV. That

IV. That the children of God have not to combat with their own ſins, but with the kingdom of corruption in the world.

For the *apoſtle* declares, that *ſin is condemned in the fleſh.* Rom. viii. 3 : and our marriage with it diſſolved, through the body of Chriſt, the *Lamb of God*; who has undergone this conflict once for all, and inſtead of all.

The Moravians aſſert, that *faith* conſiſts in a joyful perſuaſion of our intereſt in Chriſt, and our title to his purchaſed ſalvation.

They deny the *Calviniſtical* doctrines of *particular redemption*, and *final perſeverance*.

This denomination have eſtabliſhed among themſelves a ſort of *diſcipline*, which cloſely unites them to one another, divides them into different *claſſes*, puts them under an entire dependence of their ſuperiors, and confines them to certain exerciſes of devotion, and to the obſerving of different little rules.

The church at Herenhuth is ſo divided, that firſt the huſbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and laſtly the little children, are in ſo many diſtinct claſſes : each of which is daily viſited, the married men by a married man, the wives by a wife, and ſo of the reſt. Each claſs has its director choſen by its members, and frequent particular aſſemblies are held in each claſs, and general ones by the whole ſociety.

The members of each claſs are ſubdivided into people, who are *dead, awaked, ignorant, willing diſciples, and diſciples who have made a progreſs.* Proper aſſiſtance is given to each of theſe ſubdiviſions ;

ſions; but above all, great care is taken of thoſe who are ſpiritually dead.

The *Elder*, the *Co-elder*, the *Vice-elder*, ſuperintend all the claſſes. There are likewiſe Informers by office, ſome of them known, ſome kept ſecret, beſides many other employments, and titles too tedious to enumerate.

A great part of their worſhip conſiſts in ſinging: and their ſongs are always a connected repetition of thoſe matters which have been preached juſt before.

At all hours, whether day or night, ſome perſons of both ſexes are appointed by rotation to pray for the ſociety.

When the brethren perceive that the zeal of the ſociety is declining, their devotion is revived by celebrating *agapes*, or *love-feaſts*.

The caſting of lots is much practiſed among them. They make uſe of it to learn the mind of the Lord.

TheElders have the ſole right of making matches. No promiſe of marriage is of any validity without their conſent.

This denomination aſſert, that they are deſcended from the ancient ſtock of the old Bohemian and Moravian brethren, who were a little church ſixty years before the reformation, and ſo remained without infringement till that time, retaining their particular eccleſiaſtical diſcipline, and their own Biſhops, Elders and Deacons.

Rimius's Hiſtory of the Moravians, p. 16, 18 19.
Moravian Maxims, p. 18, 20. 44, 45, 67, 86.
Zinzendorf's Sermons, p. 200.
Manual of Doctrine p 9
Gillie's Succeſs of the Goſpel, vol. ii. *p.* 66.
Dickinſon's Letters, p 169

MUGGLETONIANS, A ſect which aroſe in England about the year 1657; ſo denominated from their leader Lodowic Muggleton, a journeyman taylor; who, with his aſſociate Reeves, ſet up for great *prophets*, pretending, as it is ſaid, to have an abſolute power of ſaving and damning whom they pleaſed; and giving out that they were the two laſt witneſſes of GOD, who ſhould appear before the end of the world.

They denied the doctrine of the *Trinity*, & affirmed, among other things, that GOD the Father, leaving the government of Heaven to Elias, came down and ſuffered upon earth in an human form.

Dictionary of Arts and Sciences, vol. iii. *p.* 2149. *Collier's Hiſtorical Dictionary, vol.* iii. [*See Muggletonians*]

MYSTICS, A ſect which appeared in the third century, diſtinguiſhed by their profeſſing a *pure, ſublime, and perfect devotion*, with an *entire diſintereſted love of GOD*, and by their aſpiring to a ſtate of paſſive contemplation.

The firſt promoters of theſe ſentiments proceeded from the known doctrine of the *Platonic* ſchool, that *the Divine nature was diffuſed through all human ſouls*, or in other words, that the *faculty of reaſon*, from which proceeds the health and vigor of the mind, was *an emanation from GOD into the human ſoul, and comprehended in it the principles and elements of all truth, human and divine.*

They denied that men could, by labour or ſtudy, excite this celeſtial flame in their breaſts, and therefore they diſapproved highly of the attempts of thoſe who by definitions, abſtract the orems, and profound ſpeculations, endeavoured to form diſtinct notions of truth,

truth, and to discover its hidden nature. On the contrary, they maintained that *silence*, *tranquility*, *repose* and *solitude*, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the *hidden* and *internal word* was *excited* to produce its *latent virtues*, and to instruct men in the knowledge of Divine things. For thus they reasoned:

They who behold, with a noble contempt, all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to GOD, when the spirit is thus disengaged from the impediments which prevent this happy union: and in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised in its native purity, while others behold it in a vitiated and delusive form.

The apostle tells us, that *the spirit makes intercession for us*, &c. Now if the spirit prays in us, we must resign ourselves to its motions, and be swayed and guided by its impulses by remaining in a state of mere inaction.

Mosheim's Eccles. Hist. vol. i. *p.* 222, 223.
Dictionary of Arts and Sciences. vol. iii *p.* 2171.
History of Religion, vol. iv. [*See Mystics*]

N

NAZAREANS, A name originally given to all Christians in general, on account that Jesus Christ was of the city of Nazareth; but afterwards

wards it was reſtrained to a ſect in the firſt and ſecond century, which blended Chriſtianity and Judaiſm together. They held, that CHRIST was born of a virgin, and was alſo in a *certain manner* united to the Divine nature. They refuſed to abandon the ceremonies preſcribed by the law of *Moſes*, but were far from attempting to impoſe the obſervance of theſe ceremonies upon the Gentile Chriſtians.* They rejected alſo all thoſe additions that were made to the Moſaic inſtitutions by the Phariſees and Doctors of the law.

Like the Ebionites, this denomination made uſe of a goſpel which was called indiſcriminately, the goſpel of the Nazarites or Hebrews †

Moſheim's Eccleſ. Hiſt. vol. i. p. 173.
Broughton's Hiſtorical Library, vol. ii. p. 155.

NEONOMIANS, So called from the Greek [neòs] *new*, and [nòmòs] *law*, ſignifying a *new law*, becauſe this denomination maintain, that the goſpel is a *new law*, the condition whereof is imperfect, though ſincere, and perſevering obedience.

Chauncy's Neonomianiſm Unmaſked.

NESTORIANS, A ſect which aroſe in the fifth century; ſo called from Neſtorius Biſhop of Conſtantinople.

This denomination maintain, that the *union* of *Chriſt's divinity* with his *humanity*, is an *union* of *will*, *operation* and *benevolence*. For the *Divine word* is perfect

* In this reſpect, as well as in ſome others, this denomination differed from the Ebionites; for they received both the Old and New Teſtament. [See Ebionites]

† This is ſuppoſed by ſome to be the goſpel St. Paul refers to in Ga). i. 6.

perfect in his *nature* and *person*. The *human nature* united to him, is likewise a perfect *humanity* in its *nature* and *person*: neither of them is changed, or undergoes any alteration. Therefore there are two *persons* in *Jesus Christ*, and two *natures* united by one *operation* and *will*.

Nestorious asserted, that though the *Virgin Mary* was the mother of *Jesus Christ* as a man, yet she was not the mother of *GOD*, because no human creature could impart that to another which she did not possess herself.

The generality of *Christians* in the *Levant* go under this name.

Bayley's Dictionary, vol. ii. [*See Nestorians*]
Memoirs of Literature, vol. v. *p.* 137.

NICOLAITANS, A sect in the first century; so called from Nicolas, one of the first seven Deacons of Jerusalem.

They made no difference between ordinary meats and those offered to idols; allowed a community of wives, and indulged themselves in all sensual pleasures without restraint.

Dupin's Church History, vol. i. *p.* 30.
Broughton's Historical Library, vol. ii. *p.* 170.

NOETIANS, A sect which arose in the third century, followers of Noetus, who pretended that he was another Moses sent by God; and that his brother was a new Aaron.

He affirmed, that the supreme God, whom he called the *Father*, and considered as absolutely indivisible, united himself to the man CHRIST, whom he called the *Son*, and was born and crucified with him. From this opinion *Noetus* and his followers were

were diſtinguiſhed by the title of Patripaſſions, i. e. perſons who believe that the ſupreme Father of the univerſe, and not any other divine perſon had expiated the guilt of the human race.

Moſheim's Eccleſiaſtical Hiſtory, vol. i. *p.* 246 247.
Broughton's Hiſtorical Library, vol. ii. *p.* 172.

NOVATIONS, A ſect in the third century; they derive their name from their founders, Novat and Novation; the firſt a Prieſt of the church of Carthage, the other of that of Rome.

This denomination laid it down for a fundamental tenet, that the church of Chriſt ought to be pure and free from every ſtain; and that the ſinner who had once fallen into any offence, could not again become a member of it, though they did not refuſe him the hopes of eternal life.

Hence they looked upon every ſociety which readmitted thoſe to their communion, who after baptiſm had fallen into heinous crimes, as unworthy the title of a Chriſtian church.

They ſeparated from the Church of Rome, becauſe they admitted to communion thoſe who had fallen off in time of perſecution, which opinion they founded on Heb. vi. 6. They obliged ſuch as came over to them from the general body of Chriſtians, to ſubmit to baptiſm a ſecond time, as a neceſſary preparation for entering into their ſociety.

This denomination alſo condemned ſecond marriages, and denied communion forever to ſuch as after baptiſm married a ſecond time.

They

They assumed to themselves the title of *Cathari*, i. e. *the pure*.

Formey's Ecclesiastical History, vol. i. *p.* 64.
Mosheim's ibid, vol. i. *p.* 250, 251.
Hist. of Religion, vol. iv. [*See Novatians*]
Broughton's Historical Library, vol. ii. *p.* 173.

O

OPHITES, A sect which appeared in the second century; whose leader was called Euphrates. They derive their name from their maintaining the following tenet, viz. That the serpent by which our first parents were deceived, was either Christ himself, or Sophia, concealed under the form of that animal: and in consequence of this opinion, they offered a subordinate kind of Divine worship to a certain number of serpents, which they nourished and esteemed sacred.

It is said they kept a live serpent in a kind of cage. At certain times they opened the door, and called the serpent. The animal came out, and mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed among the company, who all kissed the serpent. This they called their *Eucharist*.

Their other opinions were similar with the rest of the Egyptian Gnostics. [See Gnostics]

Broughton, ibid. p. 191.
Mosheim's Eccles. Hist. vol. i. *p.* 189, 190.

ORIGINISTS, A denomination which appeared in the third century, and derived their opinions from the writings of Origen, a Presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the Divine truths of religion according to the

the tenour of the Platonic philoſophy: He alledged, that the ſource of many evils lies in adhering to the literal and external part of ſcripture; and that the true meaning of the ſacred writers was to be ſought in a myſterious and hidden ſenſe, ariſing from the nature of things themſelves.

The principal tenets aſcribed to Origin, together with a few of the reaſons made uſe of in their defence, are comprehended in the following ſummary.

I. That there is a pre-exiſtent ſtate of human ſouls.

For the nature of the ſoul is ſuch as makes her capable of exiſting eternally backward as well as forward: for her ſpiritual eſſence, as ſuch, makes it impoſſible that ſhe ſhould either through age or violence be diſſolved, ſo that nothing is wanting to her exiſtence but his good pleaſure from whom all things proceed; and if according to the Platonic ſcheme, we aſſign the production of all things to the exuberant fullneſs of life in the Deity, which thro' the bleſſed neceſſity of his communicative nature empties itſelf into all poſſibilities of being, as into ſo many capable receptacles, we muſt ſuppoſe her exiſtence in a ſenſe neceſſary, and in a *degree* co-eternal with God.

II. That ſouls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-exiſtent ſtate.

For we may be aſſured from the infinite goodneſs of their Creator, that they were at firſt joined to to the pureſt matter,* and placed in thoſe regions of the

* Origin ſuppoſed that our ſouls being incorporeal and inviſible, always ſtand in need of bodies ſuitable to the nature of the places where they exiſt.

the univerſe which were moſt ſuitable to the purity of eſſence they then poſſeſſed: for that the ſouls of men are an order of eſſentially incorporate ſpirits, their deep immerſion into *terreſtial matter*, the modification of all their operations by it, and the *heavenly body* promiſed in the goſpel, as the higheſt perfection of our renewed nature, clearly evinces. Therefore, if our ſouls exiſted before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happineſs, and certainly he, whoſe overflowing goodneſs brought them into exiſtence, would not deprive them of their felicity, until, by their mutability, they rendered themſelves leſs pure in the whole extent of their powers, and became diſpoſed for the ſuſception of ſuch a degree of corporeal life as was exactly anſwerable to their preſent diſpoſition of ſpirit: hence it was neceſſary that they ſhould become terreſtrial men.

III. That the *ſoul* of CHRIST was united to the *word* before the incarnation.*

For the ſcriptures teach us, that the ſoul of the Meſſiah was created before the beginning of the world: ſee Phillipians ii. 5, 6, 7. This text muſt be underſtood of Chriſt's human ſoul, becauſe it is unuſual to propound the Deity as an example of humility in ſcripture. Though the humanity of *Chriſt* was ſo God-like, he emptied himſelf of this fulneſs of life and glory *to take upon him the form of a ſervant*. It was this Meſſiah who converſed with the Patriarchs under a human form: it was he who appeared to Moſes upon the holy Mount: it was he who ſpoke to the prophets under a viſible appear-

S ance:

* See this ſubject more fully illuſtrated in Dr. Watt's Glory of Chriſt.

ance: and it is he who will at last come in triumph upon the clouds, to restore the universe to its primitive splendor and felicity.

IV. That at the resurrection we shall be cloathed with etherial bodies.

For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion and misery: the purer the vehicle the soul is united with, the more perfect is her life and operations; besides, the Supreme Goodness, which made all things, assures us, he made all things best at first; and therefore his recovery of us to our lost happiness, (which is the design of the gospel) must restore us to our better bodies and happier habitations; which is evident from 1st of Cor. xv. 49.—2d of Cor. v. 1. and other texts of scripture.

V. That after long periods of time, the damned shall be released from their torments, and restored to a new state of probation.

For the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan; for this sharper kind of favour has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the Divine life, it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If therefore the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature.

As

As in the material ſyſtem there is a gravitation of the leſs bodies towards the greater, there muſt of neceſſity be ſomething analogous to this in the intellectual ſyſtem; and ſince the ſpirits created by GOD are *emanations and ſtreams* from his own *abyſs of being*; and as *ſelf-exiſtent power* muſt needs ſubject all *beings to itſelf*, the Deity could not but impreſs upon their intimate natures and ſubſtances, a *central tendency* towards himſelf, an *eſſential principle* of *re-union* to their *great original*.

VI. That the earth, after her conflagration, ſhall become habitable again, and be the manſion of men, and other animals, and that in eternal viciſſitudes.

For it is thus expreſſed in Iſaiah, *Behold I make new heavens and a new earth*, &c. and in Heb. i. 10, 11, 12, *Thou Lord in the beginning haſt laid the foundations of the earth; as a veſture ſhalt thou change them and they ſhalt be changed*, &c. Where there is only a change the ſubſtance is not deſtroyed; this change, being only as that of a garment worn out and decaying: *the faſhion of the world paſſes away* like a turning ſcene, to exhibit a freſh and new repreſentation of things; and if only the preſent dreſs and appearance of things goes off, the ſubſtance is ſuppoſed to remain entire.

Moſheim's Eccleſiaſtical Hiſt. vol. i. *p.* 219, 225.
Cudworth's Intellectual Syſtem, vol. ii. *p.* 818.
The Phœnix. vol. i. *p.* 16, 17, 18, 28, 29, 31, 32, 46 47. 49 50, 56 57.
Cheyne's Philoſophical Principles of Religion, p. 47, 84.
Travels of Cyrus, p. 235, 238.

OSIANDRIANS, A ſect among the Lutherans, which was founded in the year 1550, by Andrew Oſiander, a celebrated German divine, whoſe doctrine amounted to the following propoſitions.

I. That Chriſt, conſidered in his *human nature only*, could not by his obedience to the divine law obtain *juſtification* and pardon for ſinners, neither can we be *juſtified* before God by embracing and applying to ourſelves, through faith, the *righteouſneſs* and obedience of the *man* CHRIST. It is only through that eternal and *eſſential righteouſneſs* which dwells in Chriſt *conſidered as God*, and which reſides in his divine nature, that is united to the human, that mankind can obtain compleat juſtification.

II. That man becomes a partaker of this *divine righteouſneſs* by faith; ſince it is in conſequence of this uniting principle that Chriſt dwells in the heart of man, with his divine righteouſneſs; now wherever this divine righteouſneſs dwells, *there* God can behold no ſin, and therefore, when it is preſent with Chriſt in the hearts of the regenerate, they are, on its account, conſidered by the Deity as *righteous*, although they be ſinners. Moreover, this *divine* and *juſtifying righteouſneſs* of Chriſt, excites the faithful to the purſuit of holineſs, and to the practice of virtue.

Moſheim's Eccleſiaſtical Hiſtory, vol. iv *p.* 46

OSSENIANS, A ſect in the firſt century, which taught, that faith may and ought to be diſſembled.

Duſreſnoy's Chronological Tables, vol. ii *p.* 195.

P.

PAPISTS, So called from their adhering to the Pope, whoſe ſupremacy is ſaid to have been eſtabliſhed in the eleventh century.

The word Pope is derived from the Greek of [papa] which ſignifies a father; hence he is ſtiled the Father of the Church. The

The principal points which diſtinguiſh the Papiſts from the Proteſtants, together with a few of the reaſons they bring to ſupport their ſentiments, are compriſed in the following ſummary :

I. That St. Peter was deſigned by Chriſt to be the head of the church ; and the Biſhops of Rome being his lineal ſucceſſors, have the ſame apoſtolic authority ; and that the *Roman church* is the *mother* and *miſtreſs* of all *churches*.

For our Saviour declares, in Mat. xi. 18, *Thou art Peter, and upon this rock will I build my church* : Therefore the church is built upon Peter. *

A ſucceſſion in the church is now neceſſary in the New Teſtament, as *Aaron* had his ſucceſſion in the Old ; but there can be no certain ſucceſſion now ſhewed, but in the choir of St. *Peter*, at Rome : Therefore the Biſhops of Rome are the true ſucceſſors of *Peter*.

The church of the Old Teſtament was a figure of the church under the New ; but they had a *High Prieſt* above the reſt ; therefore the *Pope* is ſuperior to other Biſhops.

II. That the *ſcriptures* are not ſufficient without *traditions* : and that their approved *traditions* are of equal authority with the *ſcriptures*.

For there are divers books of canonical ſcripture loſt ; for mention is made of the books of Nathan and Gad, 1ſt of Chron. xxix, 29. And in 2d of Chron.

* The general doctrine of the Church of *Rome*, is that Peter was not only appointed by our Saviour, the chief of the Apoſtles, and head of the Univerſal Church, but that after having been ſeven years Biſhop at *Antioch*, he came to *Rome*, where he was Biſhop twenty-five years, and ſuffered martyrdom under the Emperor *Nero*.

Chron. ix. 29, of the books of Abijah and Iddo; and in the New Teſtament Col. iv. 16, of the epiſtle of Paul to the Laodiceans: all thoſe books are loſt: therefore that part of ſcripture which remaineth is not ſufficient.

We are directed in 2d. of Theſſ. ii. 15, to *keep the traditions which we have been taught, whether by word or by epiſtle*; therefore there are traditions of equal authority with the ſcripture.

III. That the *Catholic Church* cannot poſſibly *err*: but is not only *infallible* in all things neceſſary to ſalvation, but alſo in any thing it impoſeth and commandeth, even if it is not contained in the word of God.

For the *Church* has the ſpirit of God to lead it into all truth: *the gates of Hell ſhall not prevail againſt it*, Mat. xi, 18. Chriſt hath prayed for the Church, that it might be *ſanctified in the truth*. The *Church is without ſpot or wrinkle*. Eph. v. 27. Therefore the *Church* cannot *err*.

IV. That there are ſeven ſacraments inſtituted by Jeſus Chriſt, viz. Baptiſm, Euchariſt, Confirmation, Penance, Extreme Unction, Orders, and Marriage; and that the ſacraments have power to confer grace.

I. To prove that Confirmation, or impoſition of hands is a ſacrament, the Papiſts argue from Acts viii, 17. *They did lay their hands* upon *them, and they received the Holy Ghoſt*. This impoſition of hands, together with the prayers here ſpecified, was, no doubt, the ſacrament of Confirmation: for here

is an outward ſign, and a ſpiritual grace ; therefore Confirmation is a ſacrament.*

II. Penance includes in it, contrition and painful ſorrow of heart, confeſſion to the Prieſt, and ſatisfaction to GOD for our ſins : and Chriſt inſtituted this ſacrament when he breathed upon his apoſtles after his reſurrection, and ſaid unto them, *receive ye the Holy Ghoſt ; whoſe ſins ye remit, are remitted ; whoſe ſins ye retain, are retained :* John xx. 22. The faculty of the prieſthood conſiſting in remitting of ſins, is here beſtowed upon the apoſtles and their ſucceſſors ; therefore Penance is truly and properly a ſacrament.

III. That Extreme Unction, or anointing the ſick with oil is truly a ſacrament, is evident from James v. 13. *Is any ſick among you, let him call for the Elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord.* Here is a remiſſion of ſins promiſed upon anointing the ſick with oil ; therefore it is a ſacrament.

IV. That HolyOrders is a ſacrament appears from 1ſt of Tim. iv. 14. *Deſpiſe not the gift which was given thee, through prophecy, with the laying on of hands.* Holy Orders give grace by an external ceremony and work ; therefore Holy Orders is a ſacrament.

V. That Marriage is a ſacrament is evident from Eph. v. 32. *This is a great myſtery.* Matrimony is here

* The Church of Rome maintain, that Confirmation is that which makes us perfect Chriſtians : the Prieſt adminiſters this ceremony after Baptiſm, by ſtriking conſecrated oil and balm, in the manner of a croſs upon the forehead of him who is to be confirmed ; and pronounces theſe words, I *ſign thee with the ſign of the croſs*, and confirm the chriſm of ſalvation in the name of the Father, Son and Holy Ghoſt.

here a ſign of an holy thing repreſenting the conjunction of Chriſt, and his church; therefore it is a ſacrament.†

VI. That in the maſs there is offered unto GOD a true and propitiatory ſacrifice for the quick and dead, and that in the ſacrament of the Euchariſt, under the forms of *bread* and *wine*, is *really* and *ſubſtantially preſent* the *body and blood*, together with the *ſoul and divinity* of our Lord Jeſus Chriſt: and that there is a *converſion* made of the *whole ſubſtance* of the *bread* into his *body*, and of the *wine* into his *blood*, which is called *tranſubſtantiation*.

For, ſay they, Chriſt, in the inſtitution of this ſacrament, ſaid to his apoſtles, *This is my body*: that is, that which is contained under the form of this *bread* is my very body, 1ſt of Cor. x. 16. Chriſt transfigured his body marvellouſly on the Mount. Mat. ix. therefore, he is able to exhibit his *body* under the forms of *bread* and *wine*.

VII. That the laymen and clergy not ſaying maſs, ſhall receive the Euchariſt in one kind, that is, in bread only; and that it is not lawful for them to communicate in both.

For it is ſaid, John vi. 57. *He that eateth me ſhall live by me*. But Chriſt is eaten only under the form of *bread*; therefore under the form of *bread whole Chriſt is preſent*.

VIII. That there is a Purgatory, in which ſouls are cleanſed by *fire* before they can be received into Heaven,

† Notwithſtanding this, they enjoin the celebacy of the clergy, and pretend it was enjoined upon them as the condition of their ordination, even from the apoſtolic age,

Heaven, and that ſouls kept priſoners there, do receive help by the ſuffrages of the faithful.*

For it is ſaid in 1ſt of Cor. iii. 15. *If any man's work ſhall be burned, he ſhall ſuffer loſs; but he himſelf ſhall be ſaved; yet ſo as by fire*: which, ſay they, may be underſtood of the flames of *Purgatory*.

IX. That the ſaints reigning together with Chriſt are to be worſhipped and prayed unto; and that they do offer prayers unto GOD for us, and their relics are to be had in veneration.

For there are certain examples in the ſcriptures of the adoration of *angels*; as Abraham, Lot, and Joſhua adored the *angels* that appeared unto them: therefore *angels*, and conſequently *ſaints*, are to be worſhipped and prayed unto.

Rev. v. 8. *The Elders are ſaid to have golden vials full of odour, which are the prayers of the ſaints*; therefore the *ſaints* in Heaven do pray for us.

X. That the *images* of Chriſt, of the bleſſed Virgin the mother of GOD, and of other ſaints, ought to be retained in churches, and honor and veneration ought to be given unto them.†

For, the *images* of *cherubims* were allowed in the temple; therefore *images* ſhould be placed in churches, and had in veneration.

XI. That the *Paſtors* of the *church* have power to diſpenſe the virtues and ſufferings of the *ſaints*,

* The Papiſts ſuppoſe that ſouls are releaſed from Purgatory by the maſſes and prayers of the clergy, who are liberally rewarded for thoſe performances.

† Not, ſay they, becauſe there is any virtue in images, but becauſe Chriſt and his ſaints are worſhipped by them, whoſe ſimilitude they bear.

and thereby to absolve from all *sins*, and the punishment of *sins*; to grant indulgencies, dispenses with oaths, vows, laws, &c.

This opinion the Papists found on a notion, that our Saviour has left an infinite treasure of merits, and supererogatory satisfactions arising from his own sufferings, and those of the blessed Virgin, and the rest of the saints, and that the *guides of the church*, and more especially the *Popes*, have power to apply this treasure to the living by virtue of the *keys*, and to the dead by way of suffrage, to discharge them from their portion of punishment, by taking as much merit out of this general treasure as they conceive the debt requires, and offering it to the Deity. Mat. xiii. 18. *Whatsoever you loose on earth, shall be loosed in Heaven.* Consequently the indulgence of the church sets free from the punishment of sin.

The following ceremonies, and many others too tedious to enumerate, are practised by the Church of Rome in their religious worship.

I. They make use of the sign of the cross in all their sacraments, to give us to understand, that they have their whole force, and efficacy from the cross.

II. Sprinkling holy water by the Priest on solemn days, is used likewise, by every one going in, or coming out of a church.

III. The ceremony of blessing bells, is by the Catholics called christening of them; because the name of some saint is ascribed to them, by virtue of whose invocation they are presented, in order that they may obtain his favour and protection.

IV. They

IV. They keep a number of lamps and wax candles continually burning before the ſhrines and images of the ſaints.

V. They have a cuſtom of bowing at the name of Jeſus.

The Church of Rome obſerve a variety of holy days, as the feſtivals of Chriſt and his apoſtles, the feſtivals of the ſaints, &c.

For an account of the diviſions among the Papiſts ſee Borignoniſts, Yanſeniſts, Jeſuits, Moliniſts, and Quietiſts.

For an account of the extent and preſent ſtate of the *Roman Catholic* religion, ſee *Appendix*.

Willett's View of Popery p 52, 57, 70, 152, 165, 406 427, 439 465.
Bingham's Works, vol. i. *p.* 153.
Brent's Council of Trent, p. 806.
Walch's Hiſtory of the Popes. p 24.
Hiſt. of Religion. Number vi *p* 233, 238, 242.
Pope Pius's Creed.

PARMENIANITES. [See Donatiſts]

PASAGINIANS, A ſect which aroſe in the twelfth century, known alſo by the name of the *Circumciſed*. Their diſtinguiſhing tenets were as follow:

I. That the obſervation of the law of *Moſes*, in every thing except the offering of ſacrifices, was obligatory upon Chriſtians; in conſequence of which, they circumciſed their followers, abſtained from thoſe meats, the uſe of which was prohibited under the Moſaic œconomy, and celebrated the Jewiſh Sabbath.

II. That Chriſt was no more than the *firſt and pureſt creature of God*.

This denomination had the utmoſt averſion to the doctrine and diſcipline of the Church of Rome.

Moſheim's Eccleſ Hiſt. vol. ii. *p.* 456.

PASSALORYNCHITES, A branch of the *Montaniſts.* They held, that in order to be ſaved, it was neceſſary to obſerve a perpetual ſilence; wherefore they kept their finger conſtantly upon their mouth, and dared not open it even to ſay their prayers.

Their name is derived from the Greek [paſſalòs] a *nail*, and [rin] a *noſtril*; becauſe, when they carried their finger to their mouth, they touched their noſe.

Broughton's Hiſtorical Library, vol. ii. *p.* 224.

PATRICIANS, A ſect which aroſe in the ſecond century; ſo called from *Patricius* their leader.

Their diſtinguiſhing tenet was, that the ſubſtance of the fleſh is not the work of GOD but of the Devil: on which account they bore ſuch hatred to their own bodies, as ſometimes to kill themſelves.

Bayley's Dictionary, vol. ii [*See Patricians*]

PATRIPASSIANS, [See Noetians and Monarchians]

PAULIANS, or PAULIANISTS, A ſect which appeared in the third century; ſo called from *Paul* of *Samoſata*, Biſhop of Antioch.

He taught, that the *Son* and the *Holy Ghoſt* exiſt in *GOD* in the ſame manner, as the faculties of *reaſon* and *activity* do in man: that CHRIST was born of a mere man; but that the *reaſon* or *wiſdom* of the Father deſcended into him, and by him wrought

wrought miracles upon earth, and instructed the nations; and finally, that on account of this union of the *Divine word* with the *man* JESUS, CHRIST might, though improperly, be called GOD.

Mosheim's Eccles. Hist. vol. i. p. 248.

PAULICIANS, A sect formed in the seventh century, by two brothers, Paul and John, inhabitants of Jerusalem; from the former of whom they derive their name. The tenets attributed to this sect are as follow:

I. That the inferior and visible world is not the production of the *Supreme Being*.

II. That the *evil principle* was engendered by *darkness* and *fire*; not self-originated and eternal.*

III. That though Christ was the Son of *Mary*, he brought from Heaven his human nature.

IV. That Christ was cloathed with an etherial, celestial and impassible body, and did not *really* expire on the *cross*; hence they refused to pay religious homage to the cross.

V. That the bread and wine which Christ is said to have administered to his disciples at his last supper, only signifies the divine discourses and exhortations of the Saviour, which are a spiritual food and nourishment to the soul, and fill it with repose, satisfaction and delight. Hence they refused to celebrate the institution of the Lord's supper.

VI. They rejected the books of the old Testament, and looked upon its writers as inspired by the

* They considered eternal matter as the source of all evil; and believed that this matter, endued from all eternity with life and motion, had produced an active principle; which is the fountain of vice, misery and disorder; and is the author of all material substances; while GOD is the Creator and Father of Spirits.

the *Creator of the world*, and not by the *ſupreme God*: They received all the books of the new Teſtament, except the epiſtles of St. *Peter*, which they rejected for reaſons unknown to us.

This denomination had not, like the Manichæans, an eccleſiaſtical government adminiſtered by Biſhops, Prieſts and Deacons: they had no ſacred order of men diſtinguiſhed by their manner of life, their habit, or any other circumſtance from the reſt of the aſſembly: nor had Councils, Synods, or ſuch like inſtitutions, any place in their religious policy. They had certain Doctors whom they called *Sunecdemi*, i. e. companions in the journey of life; and alſo *Notarii*. Among theſe there reigned a perfect equality, and they had no peculiar rights, privileges, nor any external mark of dignity to diſtinguiſh them from the people. The only ſingularity which attended their promotion to the rank of Doctors was, that they changed their lay-names for ſcripture ones, as if there had been ſomething peculiarly venerable in the names of holy men, whoſe lives and actions are recorded in the ſacred writings.

For the arguments this ſect make uſe of to ſupport their doctrine of *two principles*,—ſee Manicheans.

Moſheim's Eccleſiaſtical Hiſtory, vol. ii *p.* 175, 176.

PELAGIANS, A ſect which aroſe in the fifth century; ſo called from Pelagius, a Monk, who looked upon the doctrines which were commonly received concerning the *original corruption of human nature*, and the neceſſity of *divine grace to enlighten the underſtanding and purify the heart*, as prejudicial to the progreſs of holineſs and virtue, and tending to eſtabliſh mankind in a preſumptuous and fatal ſecurity. He maintained the following doctrines:

I. That

I. That the ſins of our *firſt parents* were imputed to them alone, and not to their poſterity; and that we derive no corruption from their fall, but are born as pure and unſpotted as Adam came out of the forming hand of his Creator.

II. That mankind therefore are capable of repentance and amendment, and of arriving to the higheſt degrees of piety and virtue by the uſe of their natural faculties and powers; that indeed *external grace* is neceſſary to excite their endeavours, but that they have no need of the internal ſuccours of the divine ſpirit.

III. That Adam was by nature, mortal; and whether he had ſinned or not, would certainly have died.

IV. That the grace of God is given in proportion to our merits.

V. That mankind may arrive at a ſtate of perfection in this life.

VI. That the law qualified men for the kingdom of Heaven, and was founded upon equal promiſes with the goſpel.

Moſheim's Eccleſ. Hiſt. vol. i. *p.* 412.
Dictionary of Arts and Sciences, vol. iii. *p.* 2378.

PEPUZIANS, [See Montaniſts]

PETROBRUSSIANS, A ſect which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines:

I. That no perſons whatever were to be baptized before they came to the full uſe of their reaſon.

II. That

II. That it was an idle ſuperſtition to build churches for the ſervice of God, who will accept of a ſincere worſhip, wherever it is offered; and that therefore ſuch churches as had already been erected, were to be pulled down and deſtroyed.

III. That the crucifixes deſerved the ſame fate.

IV. That the real body and blood of Chriſt were not exhibited in the Euchariſt, but were only repreſented in that holy ordinance, by their figures and ſymbols.

V. That the oblations, prayers, and good works of the living, could be in no reſpect advantageous to the dead.

Moſheim's Eccleſ. Hiſt. vol. ii *p.* 446, 447.

PHILADELPHIAN-SOCIETY, The followers of Jane Leadly, who, towards the concluſion of the ſeventeenth century, by her viſions, predictions and doctrines, gained a conſiderable number of diſciples; among whom were ſome perſons of learning. This woman was of opinion, that all diſſentions among Chriſtians would ceaſe, and the kingdom of the Redeemer become even here below, a glorious ſcene of charity, concord and felicity, if thoſe who bear the name of JESUS, without regarding the forms of doctrine and diſcipline, which diſtinguiſh particular communions, would all join in commiting their ſouls to the care of this internal guide, to be inſtructed, governed and formed by his divine impulſe and ſuggeſtions. She went ſtill further, and declared in the name of the Lord, that this deſirable event would happen; and that ſhe had a divine commiſſion to proclaim the approach of this glorious communion of ſaints, who were to be gathered together

together in one visible universal church, or kingdom, before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her *Philadelphian Society* was the true kingdom of CHRIST, in which alone the Divine spirit resided and reigned. She also maintained the final restoration of *all intelligent beings* to perfection and happiness.

Mosheim, ibid, vol. v *p.* 66. 67.

PHOTINIANS, A sect in the fourth century; so called from Photinus, Bishop of Sirmich, in Pannonia.

He taught, that JESUS CHRIST was born of the HOLY GHOST, and the Virgin Mary; that a certain *divine emanation*, or ray, (which he called the word) descended upon this extraordinary man; that on account of the union of the *Divine word* with his *human nature*, JESUS was called the Son of GOD, nay, GOD himself; and that the Holy Ghost was not a distinct person, but a celestial *virtue* proceeding from the *Deity*.

Mosheim's Eccles. Hist. vol. i. p. 346.
Broughton's Historical Library, vol. ii. *p.* 441.

PICARDS. [See Adamites]

PIETISTS, A denomination in the seventeenth century, which owed its origin to the pious and learned Spenser, who formed private societies at Francfort, in order to promote vital religion. His followers laid it down as an essential maxim, that none should be admitted into the ministry, but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had

hearts filled with *Divine love.* Hence they propoſed an alteration of the ſchools of divinity, which conſiſted in the following points.

I. That the ſyſtematical theology, which reigned in the academies, and was compoſed of intricate and diſputable doctrines, and obſcure and unuſual forms of expreſſions, ſhould be totally aboliſhed.

II. That polemical divinity, which comprehended the controverſies ſubſiſting between Chriſtians of different communions, ſhould be leſs eagerly ſtudied, and leſs frequently treated, though not entirely neglected.

III. That all mixture of philoſophy and human learning with Divine wiſdom, was to be moſt carefully avoided.

IV. That on the contrary, all thoſe who were deſigned for the miniſtry ſhould be accuſtomed from their early youth, to the peruſal and ſtudy of the *holy ſcriptures,* and be taught a plain ſyſtem of theology, drawn from theſe unerring ſources of truth.

V. That the whole courſe of their education was to be ſo directed as to render them uſeful in life, by the practical power of their doctrine, and the commanding influence of their example.

Moſheim's Eccleſiaſtical Hiſtory, vol. iv. *p.* 454 460.

PREDESTINARIANS, A name given to thoſe in the ninth century who followed the doctrines of Godeſcalcus, a German Monk, whoſe ſentiments were as follow:

I. That the Deity predeſtinated a certain number to ſalvation, and others to deſtruction, before the world was formed.

II. That

II. That GOD predeſtinated the wicked to eternal puniſhment, in conſequence of their ſins, which were freely committed and eternally foreſeen.

III. That Chriſt came not to ſave all men; and that none ſhall periſh for whom he *ſhed his blood.*

IV. That ſince the Fall mankind cannot exerciſe *free will*, only to do that which is evil.

Moſheim's Eccleſ Hiſt vol. ii p 159.
Eccleſiaſtical Hiſtory of France, p. 63.
Baxter's Church Hiſtory, chap x. p. 263.

PRESBYTERIANS, From the Greek of [préſbutérós] a denomination of *Proteſtants*; ſo called from their maintaining that the government of the church, appointed by the New-Teſtament, was by Preſbyteries, that is, by Preſbyters and ruling Elders, aſſociated for its government and diſcipline. The Preſbyterians affirm that there is no order in the church, as eſtabliſhed by Chriſt and his apoſtles, ſuperior to that of Preſbyters; that all Miniſters, being Ambaſſadors, are equal by their commiſſion; and the Elder or Preſbyter, and Biſhop, are the ſame in name and office; for which they alledge Acts xx. 28. Titus i. 5, 7, &c. Their higheſt aſſembly is a Synod, which may be provincial, national, or œcumenical, and they allow of appeals from inferior to ſuperior aſſemblies, according to Acts xv. 4, 6, &c. The loweſt of their Aſſemblies, or Preſbyteries, conſiſts of the Miniſters and Elders of a congregation, who have power to cite before them any member, and to admoniſh, inſtruct, rebuke, and ſuſpend him from the Lord's table. They have alſo a Deacon, whoſe office it is to take care of the poor. Their ordination is by prayer, faſting, and impoſition of the hands of the Preſbytery.

This is now the discipline of the Church of Scotland. [See Appendix]

Collier's Historical Dictionary, vol. ii. [*See Presbyterians*]
Barclay's Dictionary. [*See Presbyterians*]

PRIMIANISTS, A party of Donatists; so called from Primianus, who became the head of their sect. [See Donatists]

PRISCILLIANISTS, A sect which arose in the fourth century; so called from their leader Priscillian, a Spaniard by birth, and Bishop of Avila.

He is said to have practised magic, and to have maintained the principal tenets of the Manichæans. His followers denied the reality of CHRIST's birth and incarnation: held that the visible universe was not the production of the *Supreme Deity*, but of some *dæmon* or malignant principle: adopted the doctrine of *Æons*, or emanations from the Divine nature: considered human bodies as prisons formed by the author of evil to enslave celestial minds: condemned marriage, and disbelieved the resurrection of the body. [See Manichæans]

Mosheim's Eccles. Hist. vol. i. *p.* 349.

PROCLIANITES, So called from Proculus, a philosopher of Phrygia, who appeared 194, and put himself at the head of a band of Montanists, in order to spread the sentiments of that sect; to which he added, that St. Paul was not the author of the epistle to the Hebrews.

The doctrine which his followers maintained with the greatest warmth was, that Jesus Christ assumed our nature only in appearance. [See Montanists and Valentinians]

Broughton's Historical Library, vol. ii. *p.* 285.

PROTESTANTS,

PROTESTANTS, A name firſt given in Germany to thoſe who adhered to the doctrine of Luther; becauſe in 1529 they proteſted againſt a decree of the Emperor Charles V. and the Diet of Spires;* declaring that they appealed to a General Council. The ſame name has alſo been given to the Calviniſts, and is now become a common denomination for a variety of ſects, which differ from the Church of Rome. [See Lutherans, Calviniſts, Arminians, &c.]

Dictionary of Arts and Sciences, vol iii. *p* 2578 2579.
Robertſon's Hiſtory of Charles V, vol. ii. *p* 249 250.

PSATYRIANS, A ſect of the Arians, in the Council of Arians, held in the year 360, maintained that the Son was not like the Father in will; that he was made of nothing, and that in God generation was not to be diſtinguiſh from creation. [See Arians]

Hiſtory of Religion, vol. iv, *See Pſatyrians.*

PTOLEMATTES, A branch of the Valentinians in the ſecond century; ſo called from Ptolemy, their leader; who held, that the law of Moſes came part from GOD, part from Moſes, and part from the traditions of the Doctors.

Bayley's Dictionary, vol. ii. [*See Ptolemattes*]

PURITANS, A name given to a party which appeared in England in the year 1565, and oppoſed the liturgy and ceremonies of the Church of England.

They acquired this denomination from their profeſſed deſign to eſtabliſh a purer form of worſhip and diſcipline.

Thoſe

* This Diet was held at Spires, (March 15, 1529) They decreed to prohibit any farther innovations in religion.

Thoſe who were firſt ſtiled Puritans were Preſbyterians, but the term was afterwards applied to others who differed from the Church of England.

Thoſe who ſeparated from the Church of England were alſo ſtiled Diſſenters.

Neal's Hiſt. of the Puritans, vol. i. *p* 138
Dictionary of Arts and Sciences vol iii *p* 2606.
Bayley's Dictionary, vol. ii. [*See Puritans*]

Q

QUAKERS, A religious ſociety which began to be diſtinguiſhed by this name in *England*, where it firſt took its riſe about the middle of the ſeventeenth century.

George Fox was the principal inſtrument of gathering this people into a religious ſociety. The appellation of Quakers, was affixed upon them early by way of contempt. In their aſſemblies it ſometimes happened that ſome were ſo ſtruck with the remembrance of their paſt follies, and forgetfulneſs of their condition; others ſo deeply affected with a ſenſe of God's mercies to them, that they actually trembled and quaked. This name ſoon became general. *Friends*, or the *Friends of Truth*, was the name they were commonly known by to one another, which they borrow from primitive example, 3d. of John i. 14, *Our Friends ſalute thee*, &c.

The principal points maintained by the Quakers, together with ſome of the moſt material reaſons they bring to ſupport their ſentiments, are comprehended in the following ſummary.

I. That God has given to all men ſufficient *light*, which will work their ſalvation unleſs reſiſted; that this

this *light* is not less universal than the seed of *sin*, and saves those who have not the outward means of salvation; and that this *light* is a *divine principle*, in which God as Father, Son and Holy Spirit, dwells; which the scriptures call *Christ within the hope of glory*.

To prove this point this denomination alledge, that according to this doctrine the mercy of God is excellently well exhibited, in that none are necessarily excluded from his favour; that his justice is demonstrated, in that he condemns none, but such to whom he offered the means of salvation.

2d. That it agrees with the nature of the ministry of *Christ*, according to which the gospel is to be preached to every creature.

3d. It magnifies the merits of *Christ's* death, in that it not only accounts them sufficient to save all, but declares them brought so nigh unto all, as to put them in the nearest capacity of salvation.

4th. That it exalts the grace of God to whom it attributeth the smallest good actions. This grace saves all who do not resist its divine impulses; and whoever will carefully and seriously turn into himself, with a sincere desire to know and practice his duty, will not fail to find there a sufficient director, a ray from the fountain of light, illuminating his understanding, and assisting him to distinguish good from evil.

II. That the scriptures are not to be esteemed the principal ground of all truth and knowledge; nor yet the primary rule of faith and manners; nevertheless, because they give a true and faithful testimony of the first foundation, they are and may be

be eſteemed a ſecondary rule ſubordinate to the ſpirit, from whom they have all their excellence.

For the principal rule of Chriſtians under the goſpel is not an outward letter, but an inward ſpiritual law, engraven on the heart, *the law of the ſpirit of life, or the word is nigh in the heart and in the mouth.* But the letter of the ſcripture is outward, and in itſelf a dead thing, a mere declaration of good things: therefore, it is not the principal rule of Chriſtians.*

III. That immediate revelation is not ceaſed, *a meaſure of the ſpirit being given to every one.*

For the nature of the new covenant is thus expreſſed in Jerem. xxxi. 33, *For this is the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they ſhall be to me a people.*

Where the law of God is put into the mind, and written in the heart, there the object of faith and revelation of the knowledge of God is *inward*, immediate, and objective.

But the law of God is put into the mind, and written in the heart of every true Chriſtian, under the new covenant; therefore, the object of faith and revelation of the knowledge of God, to every true Chriſtian, is *inward, immediate, and objective.*

IV. That as by the *light or gift of God* all ſpiritual knowledge is received, thoſe who have this gift ought to preach, though without human commiſſion or

* Yet this denomination maintain, that divine inward revelations neither do, nor ever can contradict the outward letter of ſcripture, or right and ſound reaſon.

or literature; and as they have freely received this holy gift, so ought they freely to give it: and that any one of a sober life, without distinction of sex, is allowed to preach, when moved by the spirit.

For it is clear, that women have prophesied and preached in the church, else had the saying of Joel been ill applied by Peter, Acts ii. 17. xvii. 4. Paul speaks of women who laboured with him in the gospel: and Philip had four daughters who prophesied. Male and female are *one in Christ Jesus*, and he imparts his spirit no less to one than to the other.

V. That all true and acceptable worship to GOD is offered by the *inward and immediate moving of his spirit*.

For though we are to worship GOD always, yet as to the outward signification thereof in prayer, praises, or preaching, we ought to do it only when we are moved *by the secret inspiration of the spirit of GOD in our hearts*; for GOD is never wanting to move us thereunto, when need is, of which he himself is the only proper judge. The duty of silent waiting on the Lord is strongly enforced in Rom. viii. 26, 27.*

VI. That water baptism, and the Lord's supper, were only commanded for a time.

For our Saviour observed these ceremonies only to shew in a visible manner the mystical purification of

* This society do not plead for entirely silent meetings, but only for a retired waiting for the Divine aid, which alone qualifies to pray or preach. They apprehend it their duty to be diligent in assembling themselves together for the worship of *Almighty GOD*, when such as are duly prepared by being gathered into a composed awful frame of mind, are enabled, under the influence of Divine grace, to worship in solemn silence; or, if moved thereto, to pray or preach, as the spirit giveth them utterance.

the ſoul, under the figure of *baptiſm*, and the ſpiritual nouriſhment of the inward man under that of the *Lord's ſupper*. As there is one *faith*, ſo there is one *baptiſm*, to wit, the *baptiſm* of the *ſpirit* and fire, of which the *baptiſm* of *John* was a figure, which may be proved from the nature of it, as *John's baptiſm* was with water; but *Chriſt's* is with the ſpirit; therefore *John's baptiſm* muſt be a figure of *Chriſt's*; and ſince it is a figure, it ceaſeth and giveth way to the ſubſtance. The breaking of bread was uſed in the church for a time for the ſake of the weak, even as the waſhing one another's feet, and anointing the ſick with oil; all which are commanded with no leſs authority than the former, yet they are all aboliſhed, ſince they are but ſhadows of better things.

The moral doctrines of the Quakers are chiefly comprehended in the following precepts:

I. That it is not lawful to give to men ſuch flattering titles as, Your Grace, your Lordſhip, your Honor, &c. nor uſe thoſe flattering words commonly called compliments.

II. That it is not lawful for Chriſtians to kneel or proſtrate themſelves to any man, or to bow the body, or to uncover the head to them.

III. That it is not lawful for a Chriſtian to uſe ſuch ſuperfluities in apparel, as are of no uſe, ſave for ornament and vanity.

IV. That it is not lawful to uſe games, ſports or plays among Chriſtians, under the notion of recreations, which do not agree with Chriſtian gravity and ſobriety; for laughing, ſporting, gaming, mocking, jeſting, vain talking, &c. are not Chriſtian liberty, nor harmleſs mirth.

V. That

V. That it is not lawful for Chriſtians to ſwear at all under the goſpel, not only vainly, and in their common diſcourſe, which was alſo forbidden under the law, but even not in judgment before the Magiſtrate.

VI. That it is not lawful for Chriſtians to reſiſt evil, or to war, or to fight in any caſe.

This denomination alledge, that the chief end of religion is to redeem man from the ſpirit and vain converſation of the world, and to lead them into inward communion with GOD; therefore, every thing ought to be rejected which waſtes our precious time, and diverts the mind from the witneſs of *GOD* in the heart, and from the living ſenſe of his fear, and that evangelical ſpirit which is the ornament of Chriſtians.

All ſwearing, ſay they, is forbidden by the words of our *Saviour*, Mat. v. 33, 34. and the words of the apoſtle, James v. 12. *Chriſt* reproved Peter for the uſe of the ſword, and commands us to love our enemies; but war, on the contrary, teacheth us to hate and deſtroy them.

With regard to religious liberty, their ſentiments are the ſame with the *Baptiſts*. [See *Baptiſts*]

Where there are any *Quakers* they meet once a month, to conſider of the neceſſities of their poor, and provide for their relief; to hear and determine complaints ariſing from among themſelves; to enquire into the converſation of their reſpective members, in regard to morality, and conformity to their religious ſentiments; to allow the paſſing of marriages; and to enjoin a ſtrict regard to the peace and good order of ſociety; the proper education of the young peo-

ple, and a general attention to the principles and practices of their profeſſion. In every country where there are monthly meetings, a meeting for ſimilar purpoſes is held every quarter, and from theſe are deputed a number of their members once a year, to attend their annual Aſſembly at London. In this Aſſembly accounts are received of the ſtate of the ſociety in every part of the world where it exiſts; and ſuch advices are ſent to the ſubordinate meetings, as the particular or general ſtate of the ſociety requires. [See Appendix]

Sewell's Hiſtory of the Quakers, p. 6, 672.
Barclay's Apology for the Quakers p. 5, 10, 11, 12, 31, 15.
Helton's Defence of Barclay's Apology p. 6, 23, 27.
Benezet's Account of the Quakers, p. 3, 11, 15.
Brief Account of the Quakers, p. 3.

QUARTODECIMANI, A ſect in the ſecond century; ſo called becauſe they maintained, that the feſtival of Eaſter was always to be celebrated conformably to the cuſtom of the *Jews*, on the fourteenth day of the moon of March, whatever day of the month that happened to be.

Broughton's Hiſtorical Library, vol. ii. p. 307.

QUIETISTS, The followers of Michael de Molinus, a Spaniſh Prieſt, who flouriſhed in the ſeventeenth century. They were ſo called from a kind of abſolute *reſt* and inaction, which the ſoul is ſuppoſed to be in, when arrived at that ſtate of perfection, which they call *the unitive life.*

The principles maintained by this denomination are as follow: That the whole of religion conſiſts in the preſent *calm* and *tranquility* of a mind removed from all external and finite things, and centered

in

in God, and in such a *pure love* of the *supreme Being* as is independent on all prospect of interest or reward.

For, say they, the primitive disciples of *Christ* were all of them inward and spiritual; and when *Jesus Christ* said to them, *It is expedient for you that I go away: for if I go not away the Comforter will not come unto you*, he intended thereby to draw them off from that which was sensible, though very holy; and to prepare their hearts to receive the fullness of the *Holy Spirit*, which he looked upon as the *one thing necessary*.

To prove that our love to the Deity must be disinterested they alledge, that *the Lord hath made all things for himself*, as saith the scripture, and it is for his glory that he wills our happiness. Our happiness is only a subordinate end, which he has made relative to the last and great end, which is his glory. To conform therefore to the great end of our creation, we must prefer God to ourselves, and not desire our own happiness but for his glory; otherwise we shall go contrary to his order. As the perfections of the Deity are intrinsically amiable, it is our glory and perfection to go out of ourselves, to be lost and absorbed in the pure love of *infinite beauty*. [See Mystics]

Mosheim's Eccles. Hist. vol. iv. *p.* 388
Broughton's Historical Library, vol ii *p.* 309.
Cambray, on Pure Love. p. 131—138.
Lady Guion's Letters. p. 167.

QUINTILIANS, A sect which appeared in Phrygia, about the year 189. They derived their name from their prophetess Quintilia.

Their distinguishing tenet was, that women ought to be admited to perform the sacerdotal and episcopal

epiſcopal functions, grounding their practice on that paſſage of St. Paul. Gal. iii. 28. *There is neither Jew nor Greek, there is neither male nor female.* They added, that Philip the Deacon, had four daughters, who were propheteſſes, and were doubtleſs of their ſect.

In their aſſemblies it was uſual to ſee the virgins enter in white robes, perſonating propheteſſes. This denomination was a branch of the Montaniſts. [See Montaniſts]

Hiſtory of Religion, vol. iv. [*See Quintilians*]
Broughton's Hiſtorical Library, vol. ii. *p.* 310.

R

RANTERS, A ſect which aroſe in the year 1645. They ſet up the light of nature under the name of Chriſt in men. With regard to the *church, ſcripture, miniſtry*, &c. there ſentiments were the ſame with the Seekers. [See Seekers]

Callamy's Abridgment of Baxter's Hiſtory, vol. i. *p.* 101.

REMONSTRANTS. [See Arminians]

ROGEREENS, So called from John Rogers their chief leader. They appeared in New-England, about the year 1677. The principal diſtinguiſhing tenet of this denomination was, that worſhip performed the firſt day of the week was a ſpecies of idolatry which they ought to oppoſe: in conſequence of this, they uſed a variety of meaſures to diſturb thoſe who were aſſembled for public worſhip on the Lord's day.

Backus's Hiſtory, vol. i. *p* 473.

ROMAN CATHOLICS, A name given to the Papiſts, becauſe the Biſhop of *Rome* is not only ſtiled Supreme,

Supreme, but œcumenical or *universal Bishop*. [See Papists]

This Pontiff is likewise stiled *Holiness in the abstract, God's Vicegerent, Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, and Father of all the Kings of the earth.*

He wears three keys; one as an emblem of his power to give absolution, or of admitting into the kingdom of Heaven; another to denote his power of excommunicating sinners; and the third, with much ceremony is delivered unto him, to signify and imply his universal knowledge and infalibility: And he wears a *triple crown*, to inform the Christian world that he is *Priest, Emperor* and *King*.

An account of the gradual rise and progress of the *Papal authority* cannot be comprised within the narrow limits of this work, the reader is therefore referred to *Mosheim, Formey*, and other ecclesiastical historians.

Hist. of Religion, vol. iv. *p.* 130, 131.

ROSECRUCIANS, A name given to those in the seventeenth century, who blended the doctrines of *Religion* with the secrets of *Chymistry*. Their sentiments were similar with those of the *Behmenists*. [See Behmenists]

Mosheim's Ecclesiastical History, vol. iv. *p.* 266.

S

SABBATARIANS, A branch of the Baptists, who observe the *Jewish* or *Saturday Sabbath*, from a persuasion that it was one of the ten commandments which they plead are all in their nature *moral*, and was never abrogated in the *New-Testament*,

Teſtament, and muſt at leaſt be deemed of equal validity for public worſhip, as any day never particularly ſet apart by *Jeſus Chriſt* and his *apoſtles*.*

Hiſtory of Religion, vol iv. [*See Sabbatarians*]
Edwards's Hiſtory of the American Baptiſts, p. 60.

SABELLIANS, A ſect which aroſe in the third century. They derived their name from Sabellius, an African biſhop or Preſbyter; who taught, that there is but one perſon in the Godhead; and in confirmation of this doctrine, he made uſe of a compariſon. He ſaid, that, as man, though compoſed of body and ſoul, is but one perſon; ſo *God*, though he is *Father*, *Son* and *Holy Ghoſt*, is but one perſon.

The Sabellians, upon their maſter's principles, made the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held, that he who in Heaven, is the *Father* of all things, deſcended into a Virgin, became a child, and was born of her as a *Son*; and that having accompliſhed the myſtery of our ſalvation, he diffuſed himſelf on the the *apoſtles* in tongues of fire, and then was denominated the *Holy Ghoſt*.

They reſembled God to the *Sun*, the illuminative virtue or quality whereof was the *Word*, and its warming virtue the *Holy Spirit*. The *Word*, they taught, was darted, like a Divine ray, to accompliſh the work of redemption; and that being reaſcended to Heaven, as the ray returns to its ſource, the warmth of the *Father* was communicated, after a like manner, to the *apoſtles*. They alſo illuſtrated this myſtery by one light kindled, as it were, from another;

* The Sabbatarians in Pennſylvania, originated from the Keithian Baptiſts, in the year 1700.

another; by the fountain and ſtreams, and by the ſtock and branch.

The *Sabellians* differed from the *Noetians* in this particular: Noetius was of opinion, that the *perſon* of the Father had aſſumed the human nature of Chriſt; but *Sabellius* maintained, that a certain *energy* only, proceeding from the Supreme Parent, or a certain portion of the Divine nature, was united to the Son of GOD, the man *Jeſus*; and he conſidered, in the ſame manner, the *Holy Ghoſt*, as a portion of the everlaſting Father.

Broughton's Hiſtorical Library, vol. ii. *p.* 348.
Moſheim's Eccleſ. Hiſt. vol i. *p.* 244.
Waterland on the Trinity, p. 385.

SACOPHORI, A ſect in the fourth century; ſo called becauſe they always went cloathed in ſack-cloth, and affected a great deal of auſterity and penance.

Hiſtory of Religion, vol. iv. [*See Sacophori*].

SANDEMANIANS, So called from Mr. *Robert Sandeman*, who publiſhed his ſentiments in the year 1757. He was firſt a congregational preacher at Edinburg,* and afterwards came to New-England, and ſettled a ſociety at Boſton, Danbury, and other places. His leading ſentiments appeared to be as follow:

I. That juſtifying *faith* is no more than a ſimple belief of the *truth*, or the Divine teſtimony paſſively received.

II. That this divine teſtimony carries in itſelf ſufficient ground of hope, and occaſion of joy to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourſelves.

* He was a diſciple of *Mr John Glas*, from whom this denomination are called *Glaſites* in *Scotland*.

To support this system the Sandemanians alledge, *that faith is called receiving the love of the truth*, and the apostle often speaks of *faith* and *truth* to the same purpose, as in John xvi. 13, *the spirit of truth*. 2d. of Cor. iv. 13, *the spirit of faith*. Acts vi. 7, *Obedient to the faith*. 1st. Pet. i. 22. *In obeying the truth*. And divers other passages. The scriptures consider *faith* not as a work of *ours*, nor as any action exerted by the *human mind*; but set it in direct opposition to every work, whether of *body* or *mind*. See Rom. iv. 4, 5. This contrast excludes every idea of activity in the *mind*, from the matter of *justification*; so that we cannot speak of preparatory works of any sort, without making the *gospel* a law of works. Rom. iii. 27, *Where is boasting then? It is excluded*, &c. Now boasting cannot be excluded, if any thing done by us sets us in a more probable way of obtaining the *salvation* which is of *grace*, whether it be called by the names of a *law work*, *serious exercise of seeking souls*, or labouring to obtain an interest in *Christ*, &c.

Every doctrine then which teaches us to do, or endeavour any thing towards our acceptance with GOD, stands opposed to the doctrine of the apostles, which instead of directing us what to do, sets before us all that the most disquieted conscience can require, in order to acceptance with GOD, as already done and finished by JESUS CHRIST.

The particular practices in the *Sandemanian churches*, are as follow:

I. They constantly communicate together in the Lord's supper every Sabbath: for they look upon the Christian Sabbath as designed for the celebration of divine ordinances, which are summarily comprised, Acts ii. 42.

II. In

II. In the interval between the morning and the afternoon ſervice, they have their *love-feaſts*; of which every member partakes by dining at the houſes of ſuch of the brethren who live ſufficiently near, and whoſe habitations are convenient for that purpoſe. Their profeſſed deſign in theſe feaſts is to cultivate mutual knowledge and friendſhip, to teſtify that they are all brethren of one family; and that the poor may have a comfortable meal at the expence of the more wealthy.

This and other opportunities they take for the *kiſs of charity*, or the ſaluting each other *with an holy kiſs*; a duty this denomination believe expreſly exhorted to in Rom. xvi. 16. 1ſt. of Cor. xvi. 20. And other texts of ſcripture.

They not only uſe this kiſs of charity at the *love feaſts*, when each member ſalutes the perſon who ſets next him on each ſide, but at the admiſſion of a new church member; to teſtify that they heartily welcome him into their fellowſhip, and love him for the ſake of the *truth* he has profeſſed. They alledge that theſe *love-feaſts* were not laid aſide by St. Paul's writing to the Corinthians, but enjoined to be obſerved in a right manner, and the abuſes of them corrected; and they continued in practice while the primitive profeſſion of brotherly love remained among the ancient Chriſtians, and *as charity never faileth*, 1ſt. of Cor. xiii. 8. ſo neither ſhould any of the duties, or expreſſions of it, be allowed to fail.

Since our Lord tells his diſciples that they ought *to waſh one anothers feet, accoraing to the example he gave them*: John xiii. 14, 15. This denomination enjoin this as an incumbent duty.

They are directed to look upon all they poſſeſs as open to the calls of the *poor* and *church*; to contribute according to their ability, as every one has need.

Sandeman's Letters on Theron and Aſpaſio, vol. i *p.* 16.
Vol ii. *p* 38
Gloſs's Works. vol iv *p* 9—40.
Simple Truth vindicated p. 19—38
Practices of the Sandemanian Churches, p. 5. 6.

SATANIANS, So called becauſe they taught, that *Satan*, or the Devil, was extremely powerful; that he occaſioned infinite miſchiefs; and that it was much wiſer to reſpect and adore, than to curſe him; this being a means to render him favourable to men, inſtead of injuring them.

The *Satanians* were a branch of the *Meſſalians*, and appeared about the year 390. They pretended, they were the only true obſervers of the goſpel: they poſſeſſed no goods, lived by begging, and lay together promiſcuouſly on the pavement of the ſtreets. When any one aſked concerning their quality, they would call themſelves patriarchs, prophets, angels, and even Jeſus Chriſt.

Broughton's Hiſtorical Library vol. i. *p* 369.

SATURNIANS, A ſect which aroſe about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnoſtic chiefs.

He held the doctrine of *two Principles*, from whence proceeded all things; the *one a wiſe* and *benevolent Deity*; and the other, *Matter, a Principle eſſentially evil*, and which he ſuppoſed under the ſuperintendence of a certain intelligence of a malignant nature.

The

The world and its inhabitants were, according to his ſyſtem, created by ſeven angels, which preſided over the ſeven planets. This work was carried on without the knowledge of the *benevolent Deity*, and in oppoſition to the will of the *material Principle*. The former, however, beheld it with approbation, and honoured it with ſeveral marks of his beneficence. He endowed with rational ſouls, the beings who inhabited this new ſyſtem, to whom their Creators had imparted nothing more that the animal life: and having divided the world into ſeven parts, he diſtributed them among the ſeven *angelic architects*; one of whom was the God of the *Jews*; and reſerved to himſelf the ſupreme empire over all. To theſe creatures, whom the *benevolent Principle* had endowed with reaſonable ſouls, and with diſpoſitions that led to goodneſs and virtue, the *evil Being*, to maintain his empire, added another kind, whom he formed of a wicked and malignant character; and hence the difference we ſee among men. When the Creators of the world fell from their allegiance to the ſupreme Deity, God ſent from Heaven, into our globe, a *reſtorer of order*, whoſe name was *Chriſt*. This Divine conqueror came cloathed with a corporeal appearance, but not with a *real* body: he came to deſtroy the empire of the *material Principle*, and to point out to virtuous ſouls the way by which they muſt return to *GOD*. This way is beſet with difficulties and ſufferings; ſince thoſe ſouls, who propoſe returning to the ſupreme Being, muſt abſtain from wine, fleſh, wedlock, and, in ſhort, from every thing that tends to ſenſual gratification, or even bodily refreſhment. [See Gnoſtics]

Moſheim's Eccleſ Hiſt. vol. i. p. 176, 177.

SCHEWENKFELDIANS,

SCHEWENKFELDIANS, A ſect in the ſixteenth century; ſo called from one Gaſper Schewenkfeldt, a Sileſian Knight. He differed from Luther in the three following points. The *firſt* of theſe points related to the doctrine concerning the Euchariſt. Schewenkfeldt inverted the following words of Chriſt, *This is my body*; and inſiſted on their being thus underſtood, *My body is this*, i. e. ſuch as this bread, which is broken and conſumed; a true and real food, which nouriſheth, ſatisfieth, and delighteth the ſoul. *My blood is this*, i. e. ſuch its effects as the wine, which ſtrengthens and refreſheth the heart.

II. He denied that the *external word* which is committed to writing in the *holy ſcriptures*, was endowed with the power of *healing*, *illuminating* and *renewing* the mind; and he aſcribed this power to the *internal word*, which according to his notion, was Chriſt himſelf.

III. He would not allow Chriſt's human nature in its exalted ſtate to be called a creature, or a created ſubſtance, as ſuch a denomination appeared to him infinitely below its majeſtic dignity, united as it is in that glorious ſtate with the Divine eſſence.

Moſheim's ibid. vol. iv. *p.* 32.

SECUNDIANS, A ſect in the ſecond century, which derived their name from Secundus, a diſciple of Valentine. He maintained the doctrine of two eternal Principles, viz. *Light* and *Darkneſs*, from whence aroſe the good and the evil that are obſervable in the univerſe. [See Valentinians]

Moſheim ibid, vol. i. *p.* 188.

SEEKERS,

SEEKERS, A ſect which aroſe in the year 1645. They derived their name from their maintaining, that the true *church*, *miniſtry*, *ſcripture* and *ordinances* were loſt, for which they were *ſeeking*. They taught, *that the ſcriptures were uncertain*; *that preſent miracles were neceſſary to faith*; *that our miniſtry is without authority*; *and our worſhip and ordinances unneceſſary* or *vain*.

Calamy's Abridgment of Baxter's Hiſtory, vol. i. *p.* 110.

SELEUCIANS, Diſciples of *Seleucus*, a philoſopher of Galatia; who, about the year 380, adopted the ſentiments of Hermogenes, and thoſe of Audeus. He taught with the Valentinians, that *Jeſus Chriſt* aſſumed a body only in appearance. He alſo maintained, that the ſoul was only an animated fire, created by the angels, and therefore men ſhould be baptized with fire; and that the pleaſures of beatitude conſiſted in corporeal delights. [See Hermogenians, Audæans, and Valentinians]

Broughton's Hiſtorical Library, vol. ii *p.* 559.

SEMBIANI, So called from Sembianus their leader; who condemned all uſe of wine as evil of itſelf: he perſuaded his followers, that wine was a production of Satan, and the earth: denied the reſurrection of the body; and rejected moſt of the books of the *Old-Teſtament*.

Hiſtory of Religion, vol. iv. [*See Sembiani*]

SEMI-ARIANS, So called becauſe they held the opinions of the Arians in part.

For a farther account of their ſentiments, ſee Arians.

Broughton's Hiſtorical Library vol. ii. *p.* 382.

SEMI-PELAGIANS,

SEMI-PELAGIANS, A branch of the Pelagians in the fifth century. The Monk Caſſian was the leader of this denomination. In order to accommodate the difference between Auguſtin and Pelagius, he maintained the following doctrines :

I. That God did not diſpenſe his *grace* to one more than another in conſequence of *predeſtination* : i. e. an *eternal* and *abſolute decree* ; but was willing to ſave all men if they complied with the terms of his goſpel.

II. That CHRIST *died for all men.*

III. That the grace purchaſed by *Chriſt*, and neceſſary to ſalvation, was offered to all men.

IV. That man, before he received grace, was capable of faith and holy deſires.

V. That man, born *free*, was conſequently capable of reſiſting the influences of grace, or *complying* with its ſuggeſtions.

The *Pelagians* and *Semi-Pelagians* differ in this reſpect : the Pelagians aſſert, that there is no neceſſity for *inward grace* ; but the Semi-Pelagians maintain, that none can advance in virtue without the aſſiſtance of Divine grace, though they ſubject this inward grace to the freedom of the will. [See Pelagians]

Moſheim's Eccleſiaſtical Hiſtory, vol i. *p.* 426. *Stackhouſe's Body of Divinity, p.* 150.

SERVERIANS, A ſect in the ſecond century ; ſo called from Serverus ; who taught, that the world was made by Principalities and Powers : that the Devil is the ſon of the Great Prince of the Principalities.—They ſaid, the Serpent that proceeded from

from him produced the vine, and therefore abstained from wine. They forbid *marriage*, and denied the *resurrection*: they rejected Paul's epistles, and the Acts of the *apostles*.

Broughton's Historical Library, vol. ii. *p.* 540.
Hearne's Ductor Historicus, vol. ii. *p.* 101.

SERVERITES. [See Angelites]

SERVETIANS, A name which in the 16th century, distinguished the followers of Michael Servetus, a Spaniard by birth. He taught, that the *Deity*, before the creation of the world, had produced within himself two *personal representations*, or *manners of existence*, which were to be the *medium* of intercourse between him and mortals, and, by whom, consequently, he was to reveal his will, and to display his mercy and beneficence to the children of men:—That these two representatives were the *Word* and the *Holy Ghost*:—That the former was united to the man CHRIST, who was born of the Virgin MARY, by an omnipotent act of the Divine will; and that, on this account, CHRIST might be properly called *God*:—That the *Holy Spirit* directed the course, and animated the whole system of nature; and more especially produced in the minds of men, wise counsels, virtuous propensities, and divine feelings: And finally, that these two *representations* were to cease after the destruction of this terrestrial globe, and to be absorbed into the *substance* of the *Deity*, from whence they had been formed.

Servetus denied *infant baptiſm*; and maintained, that no man ought to be proſecuted like a criminal, for any doctrinal point.

Moſheim's Eccleſ Hiſt. vol. iv. *p.* 172, 173.
Memoirs of Literature, vol. iv. *p.* 199.

SETHIANS, So called becauſe they paid Divine worſhip to *Seth*, whom they looked upon to be Jeſus Chriſt, the Son of God; but who was made by a third Divinity, and ſubſtituted in the room of the two families of Abel and Cain, which had been deſtroyed by the deluge.

This denomination appeared in Egypt about the year 190, and continued above two hundred years.

Broughton's Hiſtorical Library, vol. ii. *p.* 390.

SHAKERS, The firſt who acquired this denomination were *Europeans*; a part of which came from *England* to *New-York* in the year 1774, and being joined by others, they ſettled at *Niſqueunia*, above *Albany*; from whence they have ſpread their doctrines, and increaſed to a conſiderable number.

Anna Leeſe, whom they ſtile the *Elect Lady*, is the head of this party. They aſſert, that ſhe is the woman ſpoken of in the twelfth chapter of Revelations; and that ſhe ſpeaks ſeventy-two tongues:—And though thoſe tongues are unintelligible to the living, ſhe converſes with the dead, who underſtand her language. They add further, that ſhe is the mother of all the *elect*: that ſhe travails for the whole world: and that no bleſſing can deſcend to any perſon, but only by and through her, and that in the way of her being poſſeſſed of their ſins, by their confeſſing and repenting of them, one by one, according to her direction.

The

The principal doctrines which are attributed to the Shakers, by those who have had opportunities to be acquainted with their religious tenets, are as follow :

I. That there is a *new dispensation* taking place, in which the saints shall reign a thousand years with *Christ*, and attain to perfection ; and that they have entered into this state ; are the only church in the world ; and have all the apostolic gifts.*

They attempt to prove this doctrine of a new dispensation by counting the mystical numbers specified in the prophesies of Daniel, as well as by their signs and wonders.

II. That God, thro' Jesus Christ in the church, is reconciled with man : and that Christ is come a light into human nature to *enlighten every man who cometh into the world*, without distinction.

III. That no man is born of God, until, by faith, he is assimulated to the character of Jesus Christ in his church.

IV. That in obedience to that church, a man's faith will encrease, until he comes to be one with Christ, in the Millenium church state.

V. That every man is a free agent to walk in the true light, and chuse or reject the truth of God within him ; and, of consequence, it is in every man's power to be obedient to the faith.

VI. That it is the gospel of the first resurrection which is now preached in their church.

* They assert, that all external ordinances, especially *baptism* and the *Lord's supper*, ceased in the *apostolic age* ; and that *God* had never sent one man to preach for or that time, until they entered into this *new dispensation*, and were sent to call in the *elect*.

VII. That all who are born of God, as they explain the new-birth, ſhall never taſte of the *ſecond death.*

VIII. That thoſe who are ſaid to have been regenerated among Chriſtians, are only regenerated in part; therefore, not aſſimulated into the character of Chriſt in his church, while in the preſent ſtate, and, of conſequence, not taſting the happineſs of the firſt reſurrection, cannot eſcape, in part, the ſecond death.

IX. That the word everlaſting, when applied to the puniſhment of the wicked, refers only to a limitted ſpace of time—excepting in the caſe of thoſe who fall from their church:—But for ſuch, there is no forgiveneſs, neither *in this world, nor that which is to come.*

They quote Matt. xii. 32, to prove this doctrine.

X. That the ſecond death having power over ſuch as riſe not in the character of Chriſt in the firſt reſurrection, will, in due time, fill up the meaſure of his ſufferings beyond the grave.

XI. That the righteouſneſs and ſufferings of Chriſt, in his members, are both one: but that every man ſuffers perſonally, with inexpreſſible woe and miſery, for ſins not repented of, notwithſtanding this union, until final redemption.

XII. That Chriſt will never make any public appearance, as a ſingle perſon, but only in his ſaints:—That the judgment day is now begun in their church; and the books are opened, the dead now riſing and coming to judgment, and they are ſet to judge the world. For which they quote 1ſt of Cor. vi. 2.

XIII. That

XIII. That their church is come out of the order of natural generation, to be as Christ was; and that those who have wives be as though they had none; that by these means, Heaven begins upon earth, and they thereby lose their sensual and earthly relation to Adam the first, and come to be transparent in their ideas in the bright and heavenly visions of God.

XIV. That their is no salvation out of obedience to the sovereignty of their dominion: that all sin which is committed against God is done against them, and must be pardoned for Christ's sake thro' them, and confession must be made to them for that purpose.

XV. They hold to a travel and labour for the redemption of departed spirits.

The discipline of this denomination is founded on the supposed perfection of their leaders: the mother it is said obeys God through Christ; *European* elders obey her; *American* labourers, and the common people obey them, while confession is made of every secret in nature, from the oldest to the youngest. The people are made to believe they are seen through and through in the gospel glass of perfection, by their teachers, who behold the state of the dead, and innumerable worlds of spirits good and bad.

These people are generally instructed to be very industrious, and to bring in according to their ability to keep up the meeting. They vary in their exercises, their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport; singing sometimes one at a time, sometimes more, making a perfect charm.

This

This elevation affects the nerves, so that they have intervals of shuddering as if they were in a strong fit of the ague.—They sometimes clap hands, and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way; their chief speaker often calls for their attention, then they all stop, and hear some harrangue, and then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new *Jerusalem state*, and denotes the victory over sin. One of the postures which increase among them, is turning round very swift for an hour or two. This they say is to show the great power of God.

They sometimes fall on their knees and make a sound like the roaring of many waters, in groans and cries to God, as they say, for the wicked world who persecute them.

Rathburn's Account of the Shakers, p. 4. 5. 6. 14.
Taylor's Account of the Shakers, p. 4. 7. 8 9 15 16.
West's Account of the Shakers, p. 8, 13.

SIMONIANS, A sect in the first century; they derived their name from Simon Magos, their leader, who is so often mentioned in the Acts of the apostles; and assumed to himself the title of the *Supreme Power of God.*

This denomination maintained the eternity of matter, and also the existence of an evil Being, who presided and thus shared the empire of the universe, with the supreme and beneficent *mind.* They probably embraced the opinion of those who held that matter moved from eternity, and by an intrinsic and necessary activity, had from its innate force, produced, at a certain period of time, from its own substance,

ſubſtance, the *evil Principle* which now exerciſes dominion over it, with all its numerous train of attendants. They are ſaid to have taught, that all human actions were indifferent:—to have attributed a ſurpriſing power to magic:—and to have denied the reſurrection of the dead.

Simon Magos taught thoſe who followed him, to fall down before him and his miſtreſs Helena, in his journey from Aſia to Rome, to whom he aſcribed the quality of the firſt intelligence of the ſovereign *virtue*; to her he attributed the production of angels, and to angels the creation of the world. He pretended that in his perſon reſided the greateſt and moſt perfect of the divine *Æons*; and another of the female ſex, the mother of all human ſouls, dwelt in the perſon of his miſtreſs Helena, and that he came by the command of God, upon earth, to eſtabliſh the empire of thoſe who had formed the material world, and to deliver Helena from their power and dominion.

Moſheim's Eccleſiaſtical Hiſtory, vol. i. *p.* 115.
Simſon's Hiſtory of the Church, p. 414.
Dupin's Church Hiſtory, vol. ii. *p.* 29.
Formey's Eccleſiaſtical Hiſtory, vol. i. *p.* 21.

SOCINIANS, A denomination which appeared in the ſixteenth century; and owed its origin to Lelius Socinus, a man of uncommon genius and learning; and to Fauſtus Socinus, his nephew; who propagated his uncle's ſentiments in a public manner after his death.

The principal tenets maintained by this denomination are as follow; to which are added a few of the arguments they uſe in defence of their ſentiments.

I. That

I. That the holy ſcriptures were to be underſtood and explained in ſuch a manner as to render them conformable to the dictates of reaſon.

In conſequence of this leading point in their theology, they maintain, that God, who is infinitely more perfect than man, though of a ſimilar nature in ſome reſpects, exerted an act of that power by which he governs all things; in conſequence of which, an extraordinary perſon was born of the Virgin *Mary*. That perſon was *Jeſus Chriſt*, whom God firſt tranſlated to Heaven by that portion of his divine power which is called the *Holy Ghoſt*; and having inſtructed him fully in the knowledge of his counſels and deſigns, ſent him again into this ſublunary world, to promulgate to mankind a new rule of life, more excellent than that under which they had formerly lived—to propagate divine truth by his miniſtry, and to confirm it by his death.

That thoſe who obey the voice of this *Divine teacher*, (and this obedience is in the power of every one whoſe will and inclination leads that way) ſhall, one day, be cloathed with new bodies, and inhabit, eternally, thoſe bleſſed regions, where God himſelf immediately reſides. Such, on the contrary, as are diſobedient and rebellious, ſhall undergo moſt terrible and exquiſite torments, which ſhall be ſucceeded by annihilation, or the total extinction of their being.

Thus the Socinians argue againſt the *Divinity of Chriſt*.

1. The ſcriptures contain the cleareſt and moſt expreſs declarations that there is but *one God*, without ever mentioning any exception in favour of a *Trinity*,

Trinity, or guarding us againſt being led into any miſtake by ſuch general and unlimited expreſſions. Ex. xx. 3. *Thou ſhalt have no other GOD but me.* Deut vi. 4. Mark xii. 20. 1ſt of Cor. viii. 6 Eph. iv. 5.

2. This one GOD is ſaid to have created all things; and no intimation is given of his having employed any *inferior agent* in the work of creation. Gen. i. 1.—"*In the beginning GOD created the heaven and the earth.*" Pſalms xxxiii. 6. v. 9.

3. This one GOD is called the Father, i. e. the Author of all Beings; and he is called God and Father with reſpect to Chriſt, as well as all other perſons. John vi. 27. xvii. 3. xx. 17. Col. i. 3.

4. Chriſt is ſaid expreſſly to be inferior to the Father; all his power is ſaid to have been given him by the Father, and he could do nothing without the Father. John xiv. 28.—"*My Father is greater than I.*" 1ſt Cor. iii. 23. John v. 19. Mat. xxviii. 18.

5. Some things were withheld from Chriſt by his Father, Mark xiii. 32.—"*But of that day and that hour knoweth no man, no not the angels which are in Heaven, neither the Son, but the Father. Mat.* xx. 23.

They alledge, that it is impoſſible to reconcile the doctrine of the ſatisfaction for ſin by the death of Chriſt, with the doctrine of free grace; and if Chriſt paid a full price for our juſtification, there can be no free grace in GOD in pardoning us on that account.

The Socinians reject the doctrines of original ſin, and predeſtination. They maintained that man, before his fall, was naturally mortal, and had no ori-

ginal righteouſneſs: and that God has no knowledge of future contingencies but alternately.

This denomination differ from the Arians in the following particulars:

The Socinians deny that Chriſt had exiſtence before he was born of the bleſſed Virgin.

The Arians ſay, that Chriſt was generated before the world; and in proceſs of time became incarnate in our nature.

The Socinians ſay, that the *Holy Ghoſt* is the power and wiſdom of God, which is God.

The Arians ſay, that the *Holy Spirit* is the creature of the Son, and ſubſervient to him in the work of redemption.

For an account of the Socinian diviſions,—ſee Bidelians, Budneians, and Farvonians.

Moſheim's Eccleſ. Hiſt. vol. iv. *p.* 167. 193, 195.
Collier's Hiſtorical Dictionary, vol. ii [*See Socinians*]
Leſlie's Socinian Controverſy, p. 36.
Prieſtley's Appeal, p. 19 47, 48 49.

SOLDINS, So called from their leader one *Soldin*, a Greek Prieſt. They appeared about the middle of the fifth century, in the kingdoms of Saba and Godolia. They altered the manner of the ſacrifice of the maſs; their Prieſts offered gold; their Deacons, incenſe; and their Sub-deacons, myrrh; and this in memory of the like offerings made to the infant JESUS by the wiſe men. Very few authors mention the *Soldins*, neither do we know whether they ſtill ſubſiſt.

Broughton's Hiſtorical Library, vol. ii *p.* 560.

STANCARIANS,

STANCARIANS, The disciples of Francis Stancarus, professor of the Hebrew tongue, and a native of Mantua, in Italy.

The tenet which he most eagerly defended was, that Jesus Christ was a Mediator, in quality of a mere man, and not in quality of God and man.

This denomination took its rise in the sixteenth century.

Broughton's Historical Library vol. ii. *p.* 561.

STILITES, So called by the Greeks; and Sancti Columnaries, or Pillar-Saints, by the Latins. They stood motionless upon the tops of *pillars*, expressly raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the populace.

The inventor of this discipline was *Simeon*, a *Syrian*, who, in order to climb as near *Heaven* as possible, * passed thirty-seven years of his life upon five pillars of six, twelve, twenty-two, thirty-six, and forty cubits high; and thus acquired a most shining reputation, and attracted the veneration of all about him. Many of the inhabitants of *Syria* followed his example, though not with the same degree of austerity: and this practice, which was begun in the fifth, continued in vogue till the twelfth century.

Mosheim's Ecclesiastical History, vol. i. *p.* 391.
History of Don Ignatius, vol. i. *p.* 31.

SUBLAPSARIANS, An appellation given to those *Calvinists* who suppose, that the decree of predestination

* It is said that *Simeon* imagined he saw an angel of light coming to him in a fiery chariot to carry him to Heaven, and lifted up his foot, in order to enter the divine vehicle.

deſtination regards man as fallen, by an abuſe of that freedom which *Adam* had, into a ſtate, in which all were to be left to neceſſary and unavoidable ruin, who were not exempted from it by predeſtination.

Doddridge's Lectures, p. 460.

SUPRALAPSARIANS, A title given to thoſe *Calviniſts* who ſuppoſe, that God intended to glorify his juſtice in the condemnation of ſome, as well as his mercy in the ſalvation of others; and for that purpoſe decreed, that *Adam* ſhould neceſſarily fall, and by that fall bring himſelf and his offspring into a ſtate of everlaſting condemnation.

Doddridge's Lectures. ibid.

SYNCRETISTS, A name given to the followers of Calixtus. [See Calixtins]

SYNERGISTS, So called from the Greek word [ſunèrgèia] which ſignifies *co-operation.* Hence this name was given to thoſe in the ſixteenth century, who denied that GOD was the ſole agent in the converſion of ſinful man; and affirmed, that man co-operated with divine grace in the accompliſhment of this ſalutary purpoſe.

Moſheim's Eccleſ. Hiſt. vol. iv. *p.* 40.

T

TABORITES, A ſect in the fifteenth century; ſo called from a mountain well known in ſacred hiſtory. They not only inſiſted upon reducing the religion of JESUS to its primitive ſimplicity, but required alſo that the ſyſtem of eccleſiaſtical government ſhould be reformed in the ſame manner; the authority of the Pope deſtroyed; the form

form of divine worſhip changed: they demanded, in a word, the erection of a new church, a new hierarchy, in which CHRIST alone ſhould reign, and all things ſhould be carried on by a Divine direction and impulſe.

The famous *John Ziſca*, a Bohemian Knight, was the leader of this denomination. They maintained, that it was lawful to perſecute and extirpate, with fire and ſword, the enemies of the true religion: and ſome of the principal doctors among the *Taborites*, ſuch as Martin Loquis, and his followers, flattered themſelves that CHRIST would deſcend in perſon upon earth, armed with fire and ſword, to extirpate falſe opinions in religion, and purify the church from its multiplied corruptions. Soon after, however, this denomination abandoned the doctrines which upon ſerious examination, they found to be inconſiſtent with the ſpirit and genius of the goſpel. The *Taborites*, thus new modelled, were the ſame with thoſe *Bohemian brethren*, who joined Luther and his ſucceſſors at theReformation; and of whom there are at this day many of the deſcendants and followers in Poland, and other countries.

Moſheim's Eccleſ. Hiſt. vol. iii. *p.* 260, 262, 263, 264.
Gilpin's Life of Ziſca, p. 296.

TANQUELINIANS, So called from Tanquelinus, who formed a numerous ſect in Brabant and Antwerp, in the twelfth century. He treated with contempt the external worſhip of God, the ſacrament of the *Lord's ſupper*, and the rite of *baptiſm*; and held clandeſtine aſſemblies to propagate his opinions. He declaimed againſt the vices of the clergy with vehemence and intrepidity.

Moſheim's Eccleſ. Hiſt. vol. ii. *p.* 448, 449.

TATIANITES,

TATIANITES, A ſect in the ſecond century; ſo called from their leader Tatian, a diſciple of *Juſtin Martyr*.

They were however more frequently diſtinguiſhed by the names of Encratites, or Continents; Hydroparaſtates, or Drinkers of Water; Apotactites, or Renouncers.

[For an account of the ſentiments of this denomination, ſee Encratites]

Moſheim's Eccleſiaſtical Hiſtory, vol. i. p. 180.

THEODOSIANS. [See Angelites]

THEOPASCHITES, A ſect in the fifth century, which derived their name from the Greek of [Theòs] God, and [pachō] to ſuffer.

They were charged with maintaining, that the whole Trinity ſuffered in the perſon of *Jeſus Chriſt*.

One Peter, ſirnamed Fullo, was the author of this denomination.

Moſheim's ibid, p 417.
Bailey's Dictionary, vol. ii. [See Theopaſchites]

TRASKITES, A ſect which aroſe in the year 1634. They derived their name from Mr. John Traſke. His opinions were ſimilar to the Sabbatarians. [See Sabbatarians]

Pagit's Hereſiography, p. 135.

TRISORMIANI, A ſect which appeared about the year 408; ſo called from the Latin [*tria-forma*] They maintained, that the *Divine nature* was one and the ſame in *three perſons* together, but imperfect in the *ſeveral perſons*.

Hearne's Ductor Hiſtoricus, vol. ii. p. 170.

TRITHEISTS,

TRITHEISTS, A ſect in the ſixth century, whoſe chief was John Aſcuſnage, a Syrian philoſopher, and at the ſame time a Monophyſite. This man imagined in the Deity three natures, or ſubſtances, abſolutely equal in all reſpects, and joined together by no common *eſſence*: to which opinion his adverſaries gave the name of Tritheiſm, from the Greek of [*trèis*] three, and [*Thèòs*] God. One of the warmeſt defenders of this doctrine was John Philoponus, an Alexandrian philoſopher and grammarian of the higheſt reputation; and hence he was conſidered by many as the author of this ſect, whoſe members have conſequently derived from him the title of Philoponiſts.

This ſect was divided into two parties, the Philoponiſts, and the Cononites; but they differed only concerning the doctrine of the *reſurrection*. Philoponus maintained, that the *form* as well as the *matter* of all bodies was *generated* and *corrupted*, and that both therefore were to be reſtored in the *reſurrection*.

[See Cononites, for an account of the tenets of that denomination]

Moſheim's Eccleſ. Hiſt. vol. i *p.* 473.
Barclay's Dictionary. [*See Tritheiſts*]

TURLUPINS, A ſect which appeared about the year 1372. Their principal ſcene was in Savoy and Dauphiny.

They taught, that when a man is arrived at a certain ſtate of perfection, he is freed from all ſubjection to the divine law. They often went naked: and they allowed of no prayer to God but mental. John Dabantonne was the author of this denomination,

tion. Some think they were called Turlupins, becauſe they uſually abode in places expoſed to wolves, [*lupis*] They called themſelves the *Fraternity of the poor*.

Broughton's Hiſtorical Library, vol. ii. p. 474.
Duſreſnoy's Chronological Tables, vol. ii p 243.

V

VALENTINIANS, A ſect which ſprung up in the ſecond century; ſo called from their leader Valentinus. Their principles were, generally ſpeaking, the ſame with the Gnoſtics, whoſe name he aſſumed, yet in many things he entertained opinions peculiar to himſelf. He placed, for inſtance, in the *Pleroma*, (ſo the Gnoſtics called the habitation of the *Deity*) thirty *Æons*, of which the one half were male, and the other female. To theſe he added four others, which were of neither ſex, viz. *Horus*, who guarded the borders of the *Pleroma*, *Chriſt*, the *Holy Ghoſt*, and *Jeſus*. The youngeſt of the *Æons*, called *Sophia*, (i. e. wiſdom) conceived an ardent deſire of comprehending the nature of the *ſupreme Being*, and by the force of this propenſity, brought forth a daughter, named *Achamoth*. *Achamoth* being exiled from the *Pleroma*, fell down into the rude and undigeſted maſs of matter, to which ſhe gave a certain arrangement; and by the aſſiſtance of *Jeſus*, produced the *Demiurge*, *the Lord and Creator of all things*. This *Demiurge* ſeparated the ſubtle or animal matter from that of the groſſer, or more *terreſtrial* kind; out of the former he created the ſuperior world, or the viſible Heavens; and out of the latter he formed the inferior world, or this terraqueous globe. He alſo made man,

man, in whose composition the subtle, and also the grosser matter were both united, and that in equal portions; but *Achamoth*, the mother of *Demiurge*, added to these two substances, of which the human race was formed a spiritual and celestial substance.

The Creator of this world, according to *Valintine*, arrived, by degrees, to that pitch of arrogance, that he either imagined himself to be God alone, or, at least, was desirous that mankind should consider him as such. For this purpose, he sent forth prophets to the Jewish nation, to declare his claim to the honour that is due to the supreme Being; and in this also the other angels who preside over the different parts of the universe immediately set themselves to imitate his ambition. To chastise this lawless arrogance of *Demiurge*, and to illuminate the minds of rational beings with the knowledge of the true and *supreme Deity*, *Christ* appeared upon earth, composed of an animal and spiritual substance, and cloathed, moreover, with an aerial body. This Redeemer passed through the womb of *Mary*, as the pure water flows through the untainted conduit. *Jesus*, one of the supreme *Æons*, was substantially united to him, when he was baptized by *John* in the waters of *Jordan*. The Creator of the world, when he perceived the foundations of his empire were shaken by this Divine man, caused him to be apprehended and nailed to the cross. But before CHRIST submitted to this punishment, not only *Jesus*, the *Son of God*, but also the rational soul of *Christ* ascended up on high; so that only the animal soul and the etherial body suffered crucifixion. Those who abandoning the service of false Deities, and the worship of the God of the *Jews*, live according to the precepts of

Chriſt, and ſubmit the animal and ſenſual ſoul to the diſcipline of reaſon, ſhall be truly happy: their rational, and alſo their ſenſual ſouls ſhall aſcend to thoſe glorious ſeats of bliſs which border on the *Pleroma*.—And when all the parts of the Divine nature, or all ſouls are purified thoroughly, and ſeparated from *matter*, then a raging fire, let looſe from its priſon, ſhall ſpread its flames throughout the univerſe, and diſſolve the frame of this corporeal world.

The denomination of the Valentinians was divided into many branches. [See Ptolemates, Secundians, and Heracleonites]

Moſheim's Eccleſ. Hiſt. vol. i *p* 185 186 187, 188.

VANISTS, So called from Sir *Henry Vane*, who was appointed Governor of *New-England* in the year 1636; and is ſaid to have been at the head of that party, in New-England, who were charged with maintaining *Antinomian* tenets. [See *Antinomians*]

Calamy's Abridgment, vol. i *p.* 98.

UBIQUITARIANS, A ſect which derived their name from their maintaining, that the body of Jeſus Chriſt is [ubique] every where, and in every place.

Brentius is ſaid to have firſt advanced this ſentiment, about the year 1560. The Ubiquitarians were not quite agreed among themſelves: ſome holding, that Jeſus Chriſt, even during his mortal life, was every where; and others dating the ubiquity of his body from the time of his aſcenſion only.

Broughton's Hiſtorical Dictionary, vol. ii. *p.* 481.

UCKEWALLISTS, A ſect which derives its denomination from Uke-Walles, a native of Frieſland, who publiſhed his ſentiments in the year 1637.

He

He entertained a favourable opinion of the eternal ſtate of Judas, and the reſt of Chriſt's murderers. To give an air of plauſibility to this ſentiment, he invented the following hypotheſis :—That the period of time which extended from the birth of Chriſt to the deſcent of the Holy Ghoſt, was a time of deep ignorance and darkneſs ; during which the Jews were void of light, and entirely deſtitute of Divine ſuccour ; and that of conſequence, the ſins and enormities which were committed during this interval, were in a great meaſure excuſable, and could not merit the ſevereſt diſplays of the Divine juſtice.

This denomination ſtrictly adhere to the doctrine and diſcipline of the primitive *Mennonites*. The ceremony of waſhing the feet of ſtrangers, who come within the reach of their hoſpitality, they eſteem a right of Divine inſtitution.

Moſheim's Eccleſiaſtical Hiſtory, vol. v. p. 48, 49.

VERSCHORISTS, A Dutch ſect, which derived its denomination from Jacob Verſchoor, a native of Fluſhing, who publiſhed his ſentiments in the year 1680. The religious tenets of this denomination reſemble the Hattemiſts, in moſt points. [See Hattemiſts]

Moſheim's Eccleſiaſtical Hiſt. vol. iv. p. 552.

UNITARIANS, A name given to the *Antitrinitarians* ; the *Socinians* are alſo ſo called. The term is very comprehenſive, and is applicable to a great variety of perſons, who, notwithſtanding, agree in this common principle, that there is *no diſtinction in the Divine nature.*

Moſheim's Eccleſiaſtical Hiſtory, vol. v. p. 58.

UNIVERSALITS, The ſentiment which has acquired its profeſſors this appellation, was embraced by *Origen* in the third century; and in more modern times by Chevalier *Ramſay*, Dr. *Cheyne*, Mr. *Hartley*, and others. The plan of *univerſal ſalvation*, as exhibited by a *learned divine* of the preſent day, who, in a late performance, entitled, *The ſalvation of all men*, has made ſeveral additions to the ſentiments of the above mentioned authors, is as follows.

That the ſcheme of revelation has the happineſs of all mankind lying at bottom, as its great and ultimate end; that it gradually tends to this end; and will not fail of its accompliſhment, when fully compleated. Some, in conſequence of its operation, as conducted by the *Son of God*, will be diſpoſed and enabled, in this preſent ſtate, to make ſuch improvements in virtue, the only rational preparative for happineſs, as that they ſhall enter upon the enjoyment of it in the next ſtate. Others, who have proved incurable under the means which have been uſed with them in this ſtate, inſtead of being happy in the next, will be awfully miſerable; not to continue ſo finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind: and this will be the effect of the future torments upon many; the conſequence whereof will be their ſalvation—they being thus fitted for it. And there may be yet other ſtates, before the ſcheme of God may be perfected, and mankind univerſally cured of their moral diſorders, and in this way qualified for, and finally inſtated in, eternal happineſs. But however many ſtates ſome of the individuals of the human ſpecies may paſs through, and however

long

long continuance they may be, the whole is intended to subserve the grand design of *universal happiness*, and will finally terminate in it; insomuch, that the *Son of God* and *Saviour of men*, will not deliver up his trust into the hands of the *Father*, who committed it to him, till he has discharged his obligations in virtue of it; having finally fixed all men in Heaven, when God will be *All in All*.

A few of the arguments made use of in defence of this system, are as follow: *

I. Christ died not for a select number of men only, but for mankind *universally*, and without *exception* or limitation.

For the sacred writers are singularly emphatical in expressing this truth. They speak not only of CHRIST's "*dying for us*," "*for our sins*," "*for sinners*," "*for the ungodly*," "*for the unjust*;" but affirm in yet more extensive terms, that "*he died for the world*," for "*the whole world*." See 1st. of Thes. v. 10. 1st. of Cor. xv. 3. Rom. v. 6. 8. 1st. of Pet. iii. 18. John i. 29. iii. 16, 17. 1st. of John. ii. 2. Heb. ii. 9. and a variety of other passages.

If Christ died for all, 'tis far more reasonable to believe, that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish. More honour is hereby reflected on GOD; greater virtue is attributed

* The learned author of the performance, from whence these arguments are extracted, has illustrated the passages of scripture quoted, by critical notes on the original language; and by shewing their analogy to other passages in the inspired writings. Those who would form a just idea of the arguments must consult the work itself.

buted to the blood of *Chriſt* ſhed on the croſs; and inſtead of dying in vain, as to any real good which will finally be the event, with reſpect to the greateſt part of mankind, he will be made to die to the beſt and nobleſt purpoſe, even the eternal happineſs of a whole world of intelligent and moral Beings.

II. It is the purpoſe of God, according to his good pleaſure, that mankind *univerſally*, in conſequence of the death of his Son Jeſus Chriſt, ſhall *certainly* and *finally be ſaved*.

The texts which aſcertain this, are thoſe which follow: *Firſt*.—Rom. v. 12th to the end. There *Adam* is conſidered as the ſource of damage to mankind *univerſally*: And *Chriſt*, on the other hand, as a like ſource of advantage to the ſame mankind; but with this obſervable difference, that the advantage on the ſide of CHRIST *exceeds*, *overflows*, *abounds*, beyond the damage on the ſide of ADAM; and this to *all mankind*. The 15th, 16th, and 17th verſes are abſolutely unintelligible upon any other interpretation.

Another text to the purpoſe of our preſent argument, we meet with in Rom. viii. from the 19th to the 24th verſe. On the one hand it is affirmed of the *creature*, that is, of *mankind in general*, that they are *ſubjected to vanity*, that is, the imperfections and infelicities of a vain mortal life here on earth. On the other hand, it is poſitively affirmed of the *creature*, or *mankind in general*, that they were not ſubjected to this vanity, *finally* and *forever*, but *in conſequence of Hope*, not only that they ſhould be delivered from this *unhappy ſubjection*, but inſtated in *immortal glory*, as *God's ſons*.

Another

Another text to this purpoſe occurs in Col. i. 19, 20. *For it pleaſed the Father, that in him ſhould all fullneſs dwell*; "*and (having made peace thro' the blood of the croſs) by him to reconcile*" *all things unto himſelf*, &c.* And in this epiſtle, ii. chap. 9 verſe, the *apoſtle*, ſpeaking of Chriſt, ſays, "*in him dwelleth all the fullneſs of the Godhead bodily*," that is, he is the glorious *perſon* in whom God has *really lodged*, and through whom he will actually communicate all that *fullneſs* wherewith he intends this *lapſed world* ſhall be *filled*, in order to its *reſtoration*. And Chriſt having this *fullneſs* lodged in him, *aſcended up far above all Heavens, that he might fill all things*. Eph. iv. 10. And as the *filling all things* in the *lapſed world*, that they might be reſtored, was the *final cauſe* of the *aſcenſion* of Chriſt up to Heaven, all things muſt accordingly be filled in fact by him ſooner or later. The apoſtle, therefore, obſerves in the following verſes, not only that he has imparted gifts, in proſecution of the end of his exaltation, but that, in order to the full accompliſhment of it, he would go on to impart them, "*till we all come to the unity of the faith unto a perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt.*" And it is declared, in Eph. i. 9, 10, that all theſe things, in *Heaven* and *earth*, ſhall be reduced from the ſtate they were in by means of the *lapſe*, into a well-ſubjected and ſubordinate whole, *by* CHRIST.

Another

* Our *author* paraphraſes theſe texts in the following manner, "It pleaſed the Father that all *communicable fullneſs* ſhould be lodged in his Son *Jeſus Chriſt*, and *by him* as his *great agent*, (having prepared the way for it by his blood ſhed on the croſs) to *change back again all things to himſelf*; I ſay, *by him* it pleaſed the Father to *change the ſtate* of this *lower world*, of *the men*, and the *things of it*, whether they be on *the earth*, or in *the Heaven* that incompaſſes it.

Another proof of the preſent propoſition we find in 1 Tim. ii. 4. If God is able, in conſiſtency with mens make, as *moral* and *intelligent* agents, to effect their ſalvation, his deſiring they ſhould *be ſaved*, and his *eventually ſaving them*, are convertible terms.

III. As a means in order to mens being made meet for ſalvation, God will, ſooner or later, *in this ſtate or another*, reduce them *all* under a *willing* and *obedient ſubjection* to his moral government.

The texts which confirm this propoſition are numerous. The apoſtle ſays, in 1 John iii. 8, *For this purpoſe was the Son of God manifeſted, that he might deſtroy the works of the Devil.* Parallel to this paſſage, ſee John i. 29; Matt. i. 21, and Pſa. viii. 5, 6, as explained and argued from Heb. ii. 6, 9. Theſe words are applicable to *Chriſt* in their ſtrict and full ſenſe: And if ALL THINGS, without any *limitation* or *exception*, ſhall be brought under ſubjection to *Chriſt*, then the time muſt come, ſooner or later, in this ſtate or ſome other, when there ſhall be no rebels among the ſons of *Adam*—no enemies againſt the moral government of God. For there is no way of reducing rebels, ſo as to deſtroy their charrcter as ſuch, but by making them *willing* and *obedient ſubjects*. That this ſcripture is thus to be underſtood is evident by parallel paſſage in Phil. ii. 9, 10, 11.—The next portion of ſcripture in proof of the preſent propoſition, we meet with in 1 Cor. xv. chap. from the 24th to the end of the 29th verſe. Though the apoſtle, in this paragraph, turns our view to the end of *mediatory ſcheme*, it is affirmed, that *univerſal* ſubjection to *Chriſt* ſhall firſt be effected, in a variety of as ſtrong and *extenſive* terms as could well have been uſed: as by "*putting down all rule, and all authority*

authority and power :" by "*putting all enemies under his feet,*" &c. It is worthy of ſpecial notice, that before Chriſt's delivery of the *mediatorial* kingdom to the Father, the *laſt enemy muſt be deſtroyed, which is Death,* the *SECOND DEATH,* which thoſe who die wicked men muſt ſuffer *BEFORE* they can be *reduced* under willing ſubjection to *Jeſus Chriſt.* For the firſt death cannot be called the *LAST ENEMY* with propriety and truth, becauſe the *ſecond death* is poſterior to it, and has no exiſtence till that has been ſo far deſtroyed as to allow of a reſtoration to life.

The *two periods,* when the mediatory kingdom is in the hands of *Jeſus Chriſt,* and when *God* as *King,* will be *immediately All in All,* are certainly quite diſtinct from each other. And the reign of Chriſt in his mediatorial kingdom, may be divided into two general *periods.*—The one takes in this *preſent ſtate* of *exiſtence,* in which *Chriſt* reigns at the head of *God's kingdom of grace,* and that one *effect* whereof will be the *reduction* of a number of the ſons of *Adam* under ſuch an *obedience* to *God,* as that they will be fitted for a *glorious immortality* in the *next ſtate.* The other *period* of *Chriſt's* reign, is *that* which *intervenes* between the general *reſurrection* and *judgment,* and the time when *God* ſhall be *All in All.* This ſtate may contain a duration of ſo long continuance, as to anſwer to the ſcripture phraſe [*èw tòus aiōnas tōn aiōniōn*] for *ever and ever* ; or, as might more properly be rendered, for *ages of ages.* During the whole of this ſtate, the righteous ſhall be happy, and the *wicked,* who are moſt *obdurate,* MISERABLE, till they are *reduced* as *willing* and *obedient ſubjects* to *Chriſt* ; which, when accompliſhed,

the *grand period* ſhall commence, when *God* ſhall be himſelf *immediately All in All.*

IV. The *ſcripture* language concerning the *reduced* or *reſtored*, in conſequence of the mediatory interpoſition of *Jeſus Chriſt*, is ſuch as to lead us into the thought, that they are comprehenſive of *mankind univerſally.*

There is one text at leaſt ſo fully expreſſive of this idea, as renders it incapable of being underſtood in any other ſenſe; it is Rev. v. 13: "*And every creature which is in Heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing and honour, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, forever and ever.*

Dr. Chauncy's Salvation of all Men p. 12, 13, 20, 22, 81 91, 117, 118, 123 124, 125, 126 146 163 167, 170, 171 172, 173, 177, 178 179, 182, 183, 184, 186, 197, 198, 208, 209, 211, 217, 218, 219, 222, 237, 238.

UNIVERSALISTS, This title alſo diſtinguiſhes thoſe who embrace the ſentiments of Mr. *Relley*, a modern preacher of *univerſal ſalvation*, in *England*, and Mr. *Murray*, in *America*. This denomination build their ſcheme upon the following foundation, viz.*

That Chriſt as *Mediator* was ſo united to mankind, that his actions were theirs, his obedience and ſufferings theirs, and conſequently he has as fully reſtored the whole human race to the divine favour, as if all had obeyed and ſuffered in their own perſons.

* The difference between this party and the *Chauncean Univerſaliſts*, will appear obvious, by comparing this with the preceding article.

ſons. The divine law now has no demands upon them, nor condemning power over them. Their ſalvation ſolely depends upon their *union* to *Chriſt*, which God conſtituted and eſtabliſhed before the world began. And by virtue of this *union*, they will all be admitted to Heaven at the *laſt day*; not one of *Chriſt's* members, not one of *Adam's* race will be finally loſt. Chriſt having taken on him the ſeed of Abraham, he in them, and they in him, fulfilled all righteouſneſs, obeyed the law, and underwent the penalty for the paſt tranſgreſſion, being all made *perfect in one*. According to this union, or being in him, *as branches in the vine*, *as members in the body*, &c. the people are conſidered together with him through all the circumſtances of his *birth*, *life*, *death*, *reſurrection*, and *glory*. And thus conſidering the whole law fulfilled in *Jeſus*, and apprehending ourſelves united to him, his condition and ſtate is ours. And thus ſtanding in him we can read the law, or the doctrine of rewards and puniſhments without fear; becauſe all the threatenings in the law of God, have been executed upon us (as ſinners and law-breakers) in him. And this ſacrifice of Jeſus is *all-ſufficient*, without any act of ours, *mental* or *external*.

This denomination alledge, that the *union* of *Chriſt* and his *church*, is a neceſſary conſideration for the right explanation of the following ſcriptures; as Pſa. cxxxiv. 16, *In thy book all my members were written.* Eph. v. 30, *We are members of his body, of his fleſh, and of his bones.* 1ſt. of Cor. xii. 26, *Whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it.* 1ſt. of Cor. xii. 12, *For as the*

body is one, and hath many members, and all the members of that one body, being many, are one body: So alſo is Chriſt. See Col. i. 18—Eph. i. 22, 23—Col. ii. 10—Rom. xii. 5—Eph. ii. 16—Heb. ii. 11—John xvii. 22, 23, and a variety of other paſſages in the inſpired writings.

The ſcriptures affirm, that "*by the offence of one, judgment came upon all men, unto condemnation.*"—Rom. v 8. "*For all have ſinned, and come ſhort of the glory of God.*"—Rom. iii. 25. It is evident hence, that in Adam's offence all offended; which ſuppoſes ſuch a *union* between Adam and his offſpring, that his ſin was their ſin, and his ruin their ruin: thus by his offence were they made ſinners; whilſt they included in him were in paſſivity, and he the active conſciouſneſs of the whole. And that his ſin has corrupted the whole maſs of mankind, both the ſcriptures and common experience evidently declare. If it be granted that there was ſuch a *union* between *Adam* and his offſpring, as rendered his ſin their's, why ſhould it be thought a thing incredible, that the like *union* ſubſiſting between *Jeſus* and his ſeed, renders his condition their's? eſpecially, as the apoſtle has ſtated the matter thus: "*As by one man's diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous.*" Rom. v. 19. The ſcriptures here ſhowing the method of ſin in *Adam*, and of grace in *Chriſt*, take an occaſion to illuſtrate the latter by the former: intimating, that as ſin came upon all *Adam's* poſterity by his ſingle act, before they had any capacity of ſinning, after the ſimilitude of his tranſgreſſion, or of perſonal concurrence with him in his iniquity; it muſt have been from ſuch a *union* to him, as rendered his

his condition their's, in whatever ſtate he was.—— Thus "*by one man's diſobedience, many were made ſinners.*" In like manner *Chriſt's righteouſneſs* is upon all his ſeed; by his ſingle act, before they had any capacity of obeying, after the ſimilitude of his obedience; or of aſſenting to what he did, or ſuffered: this manifeſts ſuch a *union* to him, as renders his condition theirs, in every ſtate which he paſſed through, inſomuch that his righteouſneſs, with all the bleſſings and fruits thereof, is theirs, before they were conſcious of exiſtence: Thus "*by the obedience of one, are many made righteous.*"

To prove that the atonement was ſatisfactory for the whole *human race*, they alledge, that the ſcriptures abound with poſitive declarations to this effect: "*The reſtitution of all things is preached by the mouth of all God's holy prophets ever ſince the world began.*" It is ſaid that "*Chriſt died for all,*" that "*he is the propitiation for our ſins, and not for ours only, but for the ſins of the whole world.*"

This denomination admit of no puniſhment for ſin, but what *Chriſt* ſuffered; but ſpeak of a puniſhment which is conſequent upon ſin, as *darkneſs, diſtreſs*, and *miſery*, which, they aſſert, are ever attendant upon *tranſgreſſion.* But as the ſcriptures aſſure us, the *blood of Jeſus cleanſeth from all ſin*, "*that myſtery of iniquity,*" which is ſo predominant at preſent in the human heart, will finally "*be conſumed by the ſpirit of his mouth, and be deſtroyed by the brightneſs of his coming.*" As "*to know the true God, and Jeſus Chriſt is life eternal;*" and as "*all ſhall know him from the leaſt to the greateſt.*" That knowledge, or belief, will conſequently diſpel or ſave from all that *darkneſs, diſtreſs* and *fear* which

is ever attendant on *guilt* and *unbelief*; and being perfectly holy we shall consequently be perfectly and eternally happy.

Relly's Union. p 7. 8 13 14. 22, 26, 36.
Townsend's Remarks. p 16. 17.
Female Catechism, p. 13.

W

WALDENSES, Many authors of note make the antiquity of this denomination coeval with the apostolic age.* The following is an extract from their *confession of faith*, which is said to have been copied out of certain manuscripts, bearing date near four hundred years before the time of *Luther*, and twenty before *Peter Waldo*.

I. That the scriptures teach, that there is one GOD *Almighty*, *all wise*, and *all good*, who has made all things by his *goodness*; for he formed Adam in his own *image* and *likeness*; but that by the *envy* of the Devil, and the *disobedience* of Adam, *sin* entered into the world, and that we are sinners in and by Adam.

II. That CHRIST was promised to our *fathers*, who received the *law*, that so knowing by the *law* their

* The learned Mr. Allix, in his history of the churches of Piedmont, gives this account: That for three hundred years or more, the Bishop of Rome attempted to subjugate the church of Milan under her jurisdiction, and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch, that the Bishop and the people, rather than own their jurisdiction, retired to the vallies, and from thence were called *Vallenses*, *Wallenses*, or *the People in the Vallies*. [See Allix's History of the Churches of Piedmont, and Perrin's History of the Waldenses]

On the other hand, the Papists derive their origin from Peter Waldo. [See *Dupin's Church History*, and *Dufresnoy's Chronological Tables*]

their *unrighteouſneſs* and *inſufficiency*, they might deſire the coming of CHRIST to ſatisfy for their *ſins*, and accompliſh the *law* by himſelf.

III. That CHRIST was born in the *time* appointed by GOD the Father; that is to ſay, in the *time* when all *iniquity* abounded, that he might ſhew us *grace* and *mercy*, as being faithful.

IV. That CHRIST is our *life*, *truth*, *peace* and *righteouſneſs*, as alſo our *Paſtor*, *Advocate* and *Prieſt*, who died for the *ſalvation* all who believe; and is riſen for our *juſtification*.

V. That there is no *Mediator* and *Advocate* with GOD the Father, ſave JESUS CHRIST.

VI. That after this life, there are only two *places*, the one for the *ſaved*, and the other for the damned.

VII. That the *feaſts*, the *vigils of ſaints*, the *water* which they call *holy*; as alſo to abſtain from *fleſh* on *certain days*, and the like; but eſpecially the *maſſes*, are the inventions of men, and ought to be rejected.

VIII. That the *ſacraments* are *ſigns* of the *holy thing*, viſible forms of the *inviſible grace*; and that it is good for the faithful to uſe thoſe *ſigns*, or *viſible forms*; but they are not eſſential to *ſalvation*.

IX. That there are no other *ſacraments* but *baptiſm* and the *Lord's ſupper*.

X. That we ought to honour the *ſecular powers* by *ſubjection*, ready *obedience*, and paying of tributes.

Perrin's Hiſt. of the Waldenſes, p. 226.
Athenian Oracle, vol. i. p. 224.

WICLIFFITES,

WICLIFFITES, A ſect which ſprang up in England in the fourteenth century. They took their name from John Wicliff, *Doctor* and *Profeſſor of Divinity* in the Univerſity of Oxford, a man of an enterpriſing genius, and extraordinary learning.

He began with attacking the juriſdiction of the *Pope* and the *Biſhops*; and declared, that *penance* had no ſort of merit in the ſight of God, unleſs followed with a reformed life. He was a warm oppoſer of *abſolution*: for he alledged, that it belonged to God alone to *forgive ſins*; but inſtead of acting as God's miniſters, the *Romiſh* clergy took upon them to *forgive ſins* in their own names. He alſo taught, that *external confeſſion* was not neceſſary to ſalvation; exclaimed againſt *indulgences*, *prayers* to the *ſaints*, the *celibacy of the clergy*, the doctrine of *tranſubſtantiation*, *monaſtic vows*; and other practices in the *Romiſh Church*.

He not only exhorted the laity to ſtudy the ſcriptures, but alſo tranſlated into *Engliſh* theſe divine books, in order to render the peruſal of them more univerſal.

The followers of Wickliff were alſo called Lollards.

Moſheim's Eccleſiaſtical Hiſt. vol iii. *p.* 166.
Gilpin's Life of Wickliff, p. 67. 68 73
Bailey's Dictionary, vol. ii. [*See Wickliffites*]

WILHELMINIANS, A ſect which aroſe in the thirteenth century; ſo called from *Wilhelmina*, a Bohemian woman, who reſided in the territory of Milan. She perſuaded a large number, that the *Holy Ghoſt* was become *incarnate* in her perſon, for the ſalvation of a great part of mankind.

According

According to her doctrine, none were saved by the blood of JESUS, but true and pious Christians; while the *Jews*, *Saracens*, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her; and that, in consequence thereof, all which had happened to CHRIST, during his appearance upon earth in the human nature, was to be exactly renewed in her person, or rather in that of the *Holy Ghost*, which was united to her.

Mosheim's Eccles. Hist. vol. iii. *p.* 131.

Z

ZACHEANS, Disciples of Zacheus, a native of *Palestine*; who, about the year 350, retired to a mountain near the city of *Jerusalem*, and there performed his devotions in secret; pretending that prayer was only agreeable to *God* when it was performed secretly and in silence.

Broughton's Historical Library, vol. ii. *p.* 516.

ZANZALIANS. [See Jacobites]

ZUINGLIANS, A branch of the ancient *Protestants*; so called from *Ulric Zuinglius*, a Divine of Switzerland, who received the Doctor's cap at Basil, in 1505. He possessed an uncommon share of penetration and acuteness of genius.

Zuinglius declaimed against *indulgences*, the *mass*, the *celibacy of the clergy*, and other doctrines of the Romish Church. He differed both from *Luther* and *Calvin* in the following point, viz. He supposed only a *symbolical* or *figurative* presence of the body and blood of Christ in the *Eucharist*, and represented a pious remembrance of Christ's death,

and of the benefits it procured to mankind, as the only fruits which arose from the celebration of the Lord's supper.*

He was also for removing out of the churches, and abolishing in the ceremonies of public worship, many things which Luther was disposed to treat with toleration and indulgence, such as images, altars, wax tapers, the form of exorcism, and private confession.

The religious tenets of this denomination were, in most other points, similar to those of the Lutherans. [See Lutherans]

Mosheim's Ecclesiastical History, vol. iv p 66, 79.
Broughton's Historical Library, vol. ii. p. 519

* Luther held *consubstantiation*; and Calvin acknowledged a *real* though *spiritual presence* of Christ in the *sacrament*: so that they all three entertained different sentiments upon this subject.

APPENDIX.

APPENDIX.

THE religions which are not included in the foregoing work, are the *Pagans*, *Mahometans*, *Jews* and *Deists*. Of these, the *Pagans* are the most extensive; and the worship of the *Grand Lama* is the most extensive and splendid mode of *Paganism*.

The *Grand Lama* is a name given to the Sovereign Pontiff, or High Priest of the *Thibetian Tartars*, who resides at *Patoli*, a vast palace on a mountain, near the banks of *Barampooter*, about seven miles from *Labassa*. The foot of this mountain is inhabited by twenty thousand *Lamás*, or *Priests*, who have their separate apartments round about the mountain; and according to their respective quality are placed nearer, or at a greater distance from the *Sovereign Pontiff*. He is not only worshipped by the *Thibetians*, but also is the great Object of adoration for the various tribes of heathen *Tartars*, who roam through the vast tract of continent which stretches from the banks of the *Wolga* to *Correa* on the sea of *Japan*. He is not only the Sovereign Pontiff, the Vicegerent of the *Deity* on earth, but the more remote *Tartars* absolutely regard him as the Deity himself; and call him *God, the everlasting Father of Heaven*. They believe him to be immortal, and

endowed with all knowledge and virtue. Every year they come up from different parts to worſhip and make rich offerings at his ſhrine: even the Emperor of *China*, who is a *Manchou Tartar*, does not fail in acknowledgments to him in his religious capacity; and actually entertains, at a great expence, in the palace of *Peking*, an inferior *Lama*, deputed as his nuncio from *Thibet*. The *Grand Lama* is never to be ſeen but in a ſecret place of his palace, amidſt a great number of lamps, ſetting croſs-legged upon a cuſhion, and decked all over with gold and precious ſtones; where at a diſtance the people proſtrate themſelves before him, it being not lawful for any ſo much as to kiſs his feet. He returns not the leaſt ſign of reſpect, nor ever ſpeaks, even to the greateſt Princes; but only lays his hand upon their heads, and they are fully perſuaded they receive from thence a full forgiveneſs of all their ſins.

The *Sunniaſſes*, or *Indian* pilgrims, often viſit *Thibet* as a holy place; and the *Lama* always entertains a body of two or three hundred in his pay. Beſides his religious influence and authority; the *Grand Lama* is poſſeſſed of unlimitted power thro'-out his dominions, which are very extenſive. The inferior *Lamás*, who form the moſt numerous as well as the moſt powerful body in the ſtate, have the prieſthood entirely in their hands; and beſides, fill up many monaſtic orders, which are held in great veneration among them. The whole country, like *Italy*, abounds with Prieſts; and they entirely ſubſiſt on the great number of rich preſents which are ſent them from the utmoſt extent of *Tartary*, from the empire of the *Great Mogul*, and from almoſt all parts of the *Indies*.

The

The opinion of those who are reputed the most orthodox among the *Thibetians*, is, that when the *Grand Lama* seems to die either of old age, or of infirmity, his soul in fact only quits a crazy habitation to look for another younger or better, and is discovered again in the body of some child, by certain tokens known only to the *Lamás*, or Priests, in which order he always appears. In 1774 the *Grand Lama* was an infant which had been discovered some time before by the *Tayshoo Lama*; who, in authority and sanctity of character, is next to the *Grand Lama*, and during his minority acts as chief.

Almost all the nations of the East, except the *Mahometans*, believe the *Metempsychosis* as the most important article of their faith; especially the inhabitants of *Thibet* and *Ava*, the *Peguans*, *Siamese*, the greatest part of the *Chinese* and *Japanese*, and the *Monguls* and *Kalmucks*, who changed the religion of *Schamanism* for the worship of the *Grand Lama*.

According to the doctrine of this *Metempsychosis*, the soul is always in action, and never at rest: for no sooner does she leave her old habitation, but she enters a new one. The *Dailai Lama* being a divine person, can find no better lodging than the body of his successor; or the *Foe* residing in the *Dailai Lama* which passes to his successor: and this being a God to whom all things are known; the *Dailai Lama* is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing; and neither time, nor the influence of men has had the power of shaking the authority

authority of the *Grand Lama*. This *theocracy* extends as fully to temporal, as to ſpiritual concerns.

The *Eaſt-India* Company made a treaty with the *Lama* in 1774.

Guthrie's Geogr. Gram. Edition printed 1783 *p.* 596 597.
Middleton's New Syſtem of Geography, vol. i. *p.* 33.
Ann. Reg. 1780 *p.* 62.
Oeconomy of Human Life, p. 5.
Dr. Stile's Election Sermon, p. 76.

The Mohammedans, or Mahometans, derive their name and doctrine from *Mohammed*, or *Mahomet*, who was born in *Arabia* in the ſixth century. He was endowed with a ſubtle genius, and poſſeſſed an enterprize and ambition peculiar to himſelf. He pretended to receive revelations; and declared, that God ſent him into the world not only to teach his will, but to compel mankind to embrace it. The magiſtrates of *Mecca* were alarmed at the progreſs of his doctrines, and *Mohammed* being appriſed of their deſign to deſtroy him, fled to *Medina*; from this flight, which happened in the 622d year of *Chriſt*, his followers compute their time. This æra is called in *Arabic*, *Hegira*.

The book in which the *Mahometan* religion is contained is called the *Korân*, or *Alcoran*, by way of eminence, as we ſay the *Bible*, which means the *Book*.* Its doctrines made a moſt rapid progreſs over *Arabia*, *Syria*, *Egypt* and *Perſia*; and *Mohammed*

* The generality of the *Mohammedans* believe, that the firſt manuſcript of the *Korân* has been from everlaſting by God's throne written on a table of vaſt bigneſs, called the *Preſerved Table*, in which are recorded the Divine decrees: that a copy from this table, in one volume on paper, was, by the miniſtry of the angel Gabriel, ſent down to the loweſt Heaven in the month of *Ramadan*.

hammed became the moſt powerful monarch in his time. His ſucceſſors ſpread their religion and conqueſts over the greateſt part of *Aſia*, *Africa* and *Europe*; and they ſtill give law to a very conſiderable part of mankind.

The great doctrine of the *Korân* is the *unity of God*: to reſtore which point, *Mohammed* pretended was the chief end of his miſſion; it being laid down by him as a fundamental truth, that there never was nor ever can be more than one true orthodox religion. For though the particular laws or ceremonies are only temporary, and ſubject to alteration according to the Divine direction, yet the ſubſtance of it being *eternal truth*, is not liable to change, but continues immutably the ſame. And he taught, that whenever this religion became neglected, or corrupted in eſſentials, *GOD* had the goodneſs to reinform and readmoniſh mankind thereof by ſeveral prophets, of whom *Moſes* and *Jeſus* were the moſt diſtinguiſhed till the appearance of *Mohammed*. The *Korân* aſſerts *Jeſus* to be the true *Meſſias*, the *word* and *breath* of *God*, *Worker of Miracles*, *Healer of Diſeaſes*, *Preacher of Heavenly Doctrine*, and *exemplary Pattern of a perfect Life*; denying that he was crucified, but affirming that he aſcended into *Paradiſe*; and that his religion was mended by *Mohammed*, who was the *ſeal* of the prophets, and was ſent from *God* to reſtore the *true religion*, which was corrupted in his time, to its primitive ſimplicity; with the addition, however, of peculiar laws and ceremonies, ſome of which had been uſed in former times, and others were now firſt inſtituted.

The *Mohammedans* divide their religion into two general parts—*faith or theory*, and *religion or practice*.

tice. Faith or theory is contained in this confeſſion of faith,—*There is but one God, and Mohammed is his prophet.* Under theſe two propoſitions are comprehended ſix diſtinct branches.—

1. Belief *in God.*
2. *In his* angels.
3. *In his* ſcriptures.
4. *In his* prophets.
5. *In the* reſurrection and judgment.
6. *In* God's abſolute decrees.

They reckon four points relating to practice.—

1. Prayer, *with* waſhings, &c.
2. Alms.
3. Faſting.
4. Pilgrimage to Mecca.

The idea which *Mohammed* taught his diſciples to entertain of the *Supreme Being*, may be ſeen from a public addreſs he made to his countrymen, which is as follows:

"Citizens of *Mecca!*

"The hour is now come when you muſt give an account of your reaſon and your talents. In vain have you received them from an Almighty Maſter, liberal and beneficent—in caſe you uſe them negligently, or if you never reflect in the name of this Maſter: I muſt tell you, he will not ſuffer you to abuſe his ineſtimable gifts by waſting life away unprofitably, and imploying them only in unworthy amuſements. No more permit deluſive pleaſures to diſtract your hearts! Open your minds and receive the truth! Woe to you for the unworthy notion you have entertained of *God!* The heaven and the earth are his own! and there is nothing in all their copious furniture but what invariably obeys him! The ſun and ſtars with all their glory, have never diſdained

diſdained his ſervice! and no being can reſiſt his will, and the exerciſe of his omnipotence! He will call men to an account, and require of them the reaſon for all thoſe gods they have invented in defiance of reaſon! *There is no other God but GOD*, and *him only we muſt adore!*"

The belief of the exiſtence of *Angels* is abſolutely required in the *Koran*: the *Mohammedans* ſuppoſe they have pure and ſubtil bodies, created of fire; and that they have various forms and offices; ſome being employed in writing down the actions of men, others in carrying the throne of God, and other ſervices. They reckon four angels ſuperior to all the reſt: Theſe are, *Gabriel*, who is employed in writing down the divine decrees; *Michael*, the friend and protector of the Jews; *Azrael*, the angel of death; and *Iſrafil*, who will ſound the trumpet at the reſurrection. They likewiſe aſſign to each perſon two guardian angels.

The *Devil*, according to the *Koran*, was once one of the higheſt angels, but fell for refuſing to pay homage to *Adam* at the command of *God*.

Beſides Angels and Devils, the *Mohammedans* are taught by the *Koran* to believe an intermediate order of Creatures, which they call *Jin*, or *Genii*, created alſo of fire, but of a groſſer fabric than angels; and are ſubject to death. Some of theſe are ſuppoſed to be good, and others bad, and capable of future ſalvation or damnation as men are; whence *Mohammed* pretended to be ſent for the converſion of *Genii* as well as men.

As to the *ſcriptures*, the *Mohammedans* are taught by the *Korân*, that *God*, in divers ages of the

world, gave revelations of his will in writing to ſeveral prophets. The number of theſe ſacred books, according to them, are one hundred and four; of which ten were given to *Adam*, fifty to *Seth*, thirty to *Enoch*, ten to *Abraham*; and the other four, being the *Pentateuch*, the *Pſalms*, the *Goſpel*, and the *Korân*, were ſucceſſively delivered to *Moſes*, *David*, *Jeſus*, and *Mohammed*; which laſt being the *ſeal* of the prophets theſe revelations are now cloſed. All theſe divine books, excepting the four laſt, they agree to be entirely loſt, and their contents unknown. And of theſe four, the *Pentateuch*, *Pſalms* and *Goſpels*, they ſay, have undergone ſo many alterations and corruptions, that very little credit is to be given to the preſent copies in the hands of the *Jews* and *Chriſtians*.

The number of *prophets* which have been from time to time ſent into the world amounts to two hundred and twenty-four thouſand; among whom three hundred and thirteen were apoſtles, ſent with ſpecial commiſſions to reclaim mankind from infidelity and ſuperſtition; and ſix of them brought new laws or diſpenſations, which ſucceſſively abrogated the preceding. Theſe were 1. *Adam*, 2. *Noah*, 3. *Abraham*, 4. *Moſes*, 5. *Jeſus*, 6. *Mohammed*.

The next article of faith required by the *Koran*, is the belief of a general *reſurrection* and a future *judgment*. But before theſe they believe there is an intermediate ſtate, both of the ſoul and of the body after death. When a corps is laid in the grave, two angels come and examine it concerning the *unity of God* and the miſſion of *Mohammed*. If the body anſwers rightly it is ſuffered to reſt in peace, and

and is refreſhed by the air of *Paradiſe*: if not, they beat it about the temples with iron maces; then preſs the earth on the corps, which is gnawed and ſtung by ninety-nine dragons with ſeven heads each.

As to the ſouls of the faithful, when they are ſeparated from the body by the *angel of death*, they teach, that thoſe of the *prophets* are admitted into *Paradiſe* immediately. Some ſuppoſe the ſouls of *believers* are with *Adam* in the loweſt Heaven; and there are various other opinions concerning their ſtate. Thoſe who are called the moſt orthodox hold, that the ſouls of the wicked are confined in a dungeon under a green rock, to be there tormented till their re-union with the body at the *general reſurrection*.

That the *reſurrection* will be general, and extend to all creatures, both angels, genii, men and animals, is the received opinion of the *Mohammedans*, which they ſupport by the authority of the *Koran*.

Mankind, at the *reſurrection*, will be diſtinguiſhed into three claſſes; the firſt, of thoſe who go on foot; the ſecond, of thoſe who ride; and the third, of thoſe who creep grovelling with their faces on the ground. The firſt claſs will conſiſt of thoſe believers whoſe good works have been few; the ſecond, of thoſe who are more acceptable to *God*; whence *Ali* affirmed that the pious, when they come forth from their ſepulchres, ſhall find ready prepared for them white-winged camels, with ſaddles of gold. The third claſs will be compoſed of the infidels, whom *God* will cauſe, to make their appearance with their faces on the ground. When all are aſſembled together, they will wait, in their ranks and

orders, for the judgment; ſome ſay forty years, others ſeventy, others three hundred, and ſome no leſs than fifty thouſand years. During which time they will ſuffer great inconveniences, the good as well as the bad,* from their thronging and preſſing upon each other, and the unuſual approach of the ſun, which will be no farther off them than the diſtance of a mile; ſo that the ſkulls of the wicked will boil like a pot, and they will be all bathed with ſweat. At length GOD will come in the clouds ſurrounded by the angels, and will produce the books wherein every man's actions are written. Some explaining thoſe words ſo frequently uſed in the *Koran*, *God will be ſwift in taking an account*, ſay, that he will judge all creatures in the ſpace of half a day; and others, that it will be done in leſs time than the twinkling of an eye. At this tribunal, every action, thought, word, &c. will be weighed in a balance held by the angel Gabriel, of ſo vaſt a ſize, that its two ſcales are capacious enough to contain both Heaven and Earth.

The trials being over, and the aſſembly diſſolved, thoſe who are to be admitted into Paradiſe, will take the right-hand way; and thoſe who are deſtined to hell fire, the left: but both of them muſt firſt paſs the bridge called in *Arabic*, *Al Sirat*, which is laid over the middle of Hell, and is deſcribed to be finer than a hair, and ſharper than the edge of a ſword. The wicked will miſs their footing and fall headlong into Hell. In

* Yet they make a manifeſt difference between the ſufferings of the righteous and the wicked: for the limbs of the former particularly thoſe parts they uſed to waſh before prayer, ſhall ſhine gloriouſly, and their ſuffering ſhall laſt no longer than the time neceſſary to ſay their prayers: and they ſhall be protected from the heat of the ſun by the ſhade of God's throne.

In the *Koran* it is ſaid that *Hell* has ſeven gates; the firſt for the *Muſſelmans*, the ſecond for the *Chriſtians*, the third for the *Jews*, the fourth for the *Sabians*, the fifth for the *Magicians*, the ſixth for the *Pagans*, the ſeventh and worſt of all, for the *Hypocrites of all religions*. The inhabitants of Hell will ſuffer a variety of torments, which ſhall be of eternal duration, except with thoſe who have embraced the true religion, who will be delivered thence, after they have expiated their crimes by their ſufferings.*

The righteous, after having ſurmounted the difficulties in their paſſage, will enter *Paradiſe*, which they deſcribe to be a moſt delicious place, whoſe earth is the fineſt *wheat*, or *muſk*; and the ſtones *pearls*, or *jacinths*. It is alſo adorned with flowery fields, beautified with trees of gold, enlivened with the moſt raviſhing muſick, abounding with rivers of *milk*, *wine* and *honey*, and watered by leſſer ſprings, whoſe pebbles are *rubies*, *emeralds*, &c. Here the faithful enjoy the moſt exquiſite ſenſual delights, free from the leaſt alloy.†

The ſixth great point of *faith* which the *Mohammedans* are taught to believe is, *GOD's abſolute decree*, and predetermination both of good and evil. The doctrine, which they call orthodox, is, that whatever doth or ſhall come to paſs in the world, whether

* Between *Paradiſe* and *Hell* they imagine there is a *wall* or *partition*, in which, ſome ſuppoſe, thoſe were placed whoſe good and evil works exactly counterpoiſed each other. Theſe will be admitted to *Paradiſe* at the laſt day, after they have performed an act of adoration, which will make the ſcale of their good works to over-balance.

† Some of the moſt refined *Mahometans* underſtand their prophet's deſcription of *Paradiſe* in an *allegorical* ſenſe.

whether it be good or bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the *preſerved table*; and that God hath ſecretly predetermined not only the adverſe and proſperous fortune of every perſon in the world, in the moſt minute particulars, but alſo his obedience or diſobedience, and conſequently his everlaſting happineſs or miſery after death; which fate or predeſtination it is impoſſible by any foreſight or wiſdom to avoid.*

Of the four practical duties required by the Koran, *prayer* is the firſt. *Mohammed* uſed to call *prayer the pillar of religion and key of Paradiſe.* Hence he obliged his followers to pray five times every twenty-four hours, and always waſh before prayers.

Circumciſion is held by the Mohammedans to be of Divine inſtitution.

The giving of *alms* is frequently commanded in the *Koran*, and often recommended therein jointly with prayer; the former being held of great efficacy in cauſing the latter to be heard with God.

Faſting is a duty enjoined by *Mohammed* as of the utmoſt importance. His followers are obliged by the expreſs command of the *Koran*, to faſt the whole month of *Ramadan*; during which time they are obliged to faſt from day-light to ſun-ſet. The reaſon

* Of this doctrine *Mohammed* made great uſe for the advancement of his deſigns; encouraging his followers to fight without fear, and even deſperately, for the propagation of their faith, by repreſenting to them that all their caution could not avert their inevitable deſtiny, or prolong their lives for a moment. Hence ſome of his followers carry this matter ſo far as to take no care to avoid the *plague*, which is common in *Eaſtern* countries.

reaſon of the month of *Ramadan* is pitched upon for that purpoſe is, they ſuppoſe that at that time the *Koran* was ſent down from Heaven.

The *pilgrimage to Mecca* is ſo neceſſary a point of practice, that, according to a tradition of *Mohammed*, he who dies without performing it, may as well die a *Jew* or a *Chriſtian*; and the ſame is expreſſly commanded in the *Koran*.

The negative precepts of the *Koran* are, to abſtain from *uſury*, *gaming*, drinking of *wine*, eating of *blood* and *ſwines fleſh*.

The *Mohammedans* are divided and ſubdivided into an endleſs variety of ſects: as it is ſaid there is as great a diverſity in their opinions as among the Chriſtians, it is impoſſible to give a particular account of their diviſions in the compaſs of this work; which will admit only of noticing a few of their principal denominations.

The divinity of the *Mohammedans* may be divided into *ſcholaſtic* and *practical*. Their *ſcholaſtic divinity* conſiſts of *logical*, *metaphyſical*, *theological*, and *philoſophical* diſquiſitions; and is built on principles and methods of reaſoning very different from what are uſed by thoſe who paſs among the *Mohammedans* themſelves for the ſounder divines, or more able philoſophers. This art of handling religious diſputes was not known in the infancy of *Mohammediſm*, but was brought in when ſects ſprang up, and articles of religion began to be called in queſtion.

As to their *practical divinity* or *juriſprudence*, it conſiſts in the knowledge of the deciſions of the law which regard practice gathered from diſtinct proofs. The principal points of faith ſubject to the examination

examination and diſcuſſion of the ſchoolmen are, the *unity* and *attributes* of GOD; the *divine decrees*, or *predeſtination*; the *promiſes* and *threats* contained in the *law*; and matters of *hiſtory* and *reaſon*.

The ſects among the Mohammedans who are eſteemed *orthodox*, are called by the general name of *Sonnites*, or *Traditionariſts*, becauſe they acknowledge the authority of the *Sonna*, or collection of moral traditions of the ſayings and actions of their prophet.

The *Sonnites* are ſubdivided into four chief ſects, viz.

1ſt. The *Haniſites*. 2d. The *Malekites*. 3d. The *Shafeits*. 4th. The *Hanbalites*.

The difference between theſe ſects conſiſts only in a few indifferent ceremonies.

The ſects whom the generality of the *Mohammedans* ſuppoſe entertain erroneous opinions are numerous; the following are ſelected from a large number, in order to give ſome ideas of the diſputes among *Mohammedan* divines.

Firſt, the *Montazalites*, the followers of *Waſel Ebn Ata*. As to their chief and general tenets, 1ſt. They entirely rejected all eternal attributes of God to avoid the diſtinction of perſons made by the Chriſtians. 2d. They believed the word of God to have been created in *ſubjecto*, as the ſchoolmen term it, and to conſiſt of letters and ſounds; copies thereof being written in books to expreſs and imitate the original. They alſo affirmed, that whatever is created in *ſubjecto* is alſo an accident, and liable to periſh. 3d. They denied *abſolute predeſtination*; maintaining, that God was not the author of evil, but

but of good only; and that man was a free agent. 4th. They held, that if a profeſſor of the true religion be guilty of a grievous ſin, and die without repentance, he will be eternally damned, though his puniſhment will be lighter than that of the infidels. 5th. They denied all viſion of God in Paradiſe by the corporeal eye, and rejected all compariſons or ſimilitudes applied to God.

This ſect are ſaid to have been the firſt inventors of *ſcholaſtic divinity*, and are ſubdivided, as ſome reckon, into twenty different ſects.

Secondly, the *Haſhbemians*; who were ſo named from their maſter *Aba Haſham Abel al Salem*. His followers were ſo much afraid of making God the author of evil, that they would not allow him to be ſaid to create an *infidel*, becauſe an *infidel* is a compound of *infidelity* and *man*, and God is not the creator of *infidelity*.

Thirdly, the *Nohámians*, or followers of *Ibrahim al Nedhám*, who imagined he could not ſufficiently remove God from being the author of evil, without diveſting him of his power in reſpect thereto, taught that no power ought to be aſcribed to God concerning evil and rebellious actions: but this he affirmed againſt the opinion of his own diſciples, who allowed that God could do evil, but did not becauſe of its turpitude.

Fourthly, the *Jabedhians*, or followers of *Amru Ebn Bahr*, a great doctor of the *Montazalites*, who differed from his brethren in that he imagined the damned would not be eternally tormented in hell, but would be changed into the nature of fire, and that the fire would of itſelf attract them without any neceſſity of their going into it.

Fifthly, the *Kadarians*, or followers of *Mabad al Johni*. This ſect deny *abſolute predeſtination*; ſaying, that evil and injuſtice ought not to be attributed to GOD, but to man who is a free agent, and may therefore be rewarded or puniſhed for his actions, which GOD has granted him power either to do or omit.

Sixthly, the *Jabarians*, who are the direct opponents of the *Kadarians*, denying free agency in man, and aſcribing his actions wholly to GOD. The moſt rigid of this ſect will not allow man to be ſaid either to act or have any power at all, either *operative* or *acquiring*; aſſerting, that man can do nothing, but produces all his actions by *neceſſity*, having neither *power*, nor *will*, nor *choice*, any more than an inanimate agent: they declare that *rewarding* and *puniſhing* are alſo the effects of *neceſſity*, and the ſame they ſay of the impoſing of commands.

Seventhly, the *Jamians*, the followers of *Jam Ebn Saſwan*, who held the ſame doctrine with the *Jabarians*; and likewiſe maintained, that *Paradiſe* and *Hell* will vaniſh, or be annihilated after thoſe who are deſtined thereto reſpectively ſhall have entered them, ſo that at laſt there will remain no exiſting Being beſides GOD; ſuppoſing thoſe words of the *Korán*, which declare that the inhabitants of *Paradiſe* and of *Hell* ſhall *remain therein forever*, to be *hyperbolical* only, and intended for corroboration, and not to denote an eternal duration in reality.

Eighthly, the *Schites*: this name is uſed peculiarly to denote thoſe who maintain *Ali Ebn Ali Taleb* to be their lawful *Khalif*, or *Iman*, and that the ſupreme authority both in ſpirituals and temporals, of right belongs to his deſcendants.

Some

Some of these affirm, that GOD appeared in the form of *Ali*, and with his tongue proclaimed the most hidden mysteries of religion; and some have gone so far as to ascribe Divine honours to him, and to expect his return in the clouds; and having fixed this belief as an article of their faith, they keep a fine horse ready saddled &c. for him in the mosque of Cusa.

Others believe that he is concealed in a grotto near Cusa, where he will continue till the day of judgment, and then come forth to convert all people to the *Koran*.

Sale's Koran, vol. i. *p.* 83 93, 94 95 96 97 99 100, 111, 112 114 117, 120, 122, 126, 128, 137, 138, 141, 142, 146, 148, 150 152 153, 201, 202, 203, 204, 205, 211, 212, 213 214, 216, 227.
Turkish Spy. vol. vii *p.* 205.
Guthrie's Geographical Grammar, p. 580, 581.
Boulainvilliers Life of Mahomet.
Bayley's Dictionary. vol. ii. [*See Schites*]

The *modern Jews* are dispersed over every kingdom in the world; and in spite of the miseries they have suffered, still overlook all nations, and consider themselves as the favourites of Heaven.

The *Jews* commonly reckon but thirteen articles of their faith. *Mamonides, a famous Jewish Rabbi*, reduced them to this number when he drew their confession about the end of the seventh century; and it was generally received. All the *Jews* are obliged to live and die in the profession of these thirteen articles.

I. That GOD is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act during the whole eternity.

II. That *GOD is one.* There is no unity like his. He alone hath been, is, and shall be eternally our God.

III. That GOD is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.

IV. That GOD is the beginning and end of all things, and shall eternally subsist.

V. That GOD alone ought to be worshipped, and none but him is to be adored.

VI. That whatever has been taught by the *prophets* is true.

VII. That *Moses* is the father and head of all cotemporary doctors, and those who lived before, or shall live after him.

VIII. That the *law* was given by *Moses.*

IX. That the *law* shall never be altered, and GOD will give no other.

X. That GOD knows all the thoughts and actions of men.

XI. That GOD will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.

XII. That the *Messiah* is to come, though he tarry a long time.

XIII. That the resurrection of the dead shall happen when GOD shall think fit.

The *modern Jews* adhere still as closely to the *Mosaic* dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with

with a great variety of prayers. They uſe no ſacrifices ſince the deſtruction of the temple. They repeat bleſſings and particular praiſes to GOD, not only in their prayers, but on all accidental occaſions, and in almoſt all their actions. They go to prayers three times a day in their ſynagogues. Their ſermons are made not in Hebrew, which few of them now perfectly underſtand, but in the language of the country where they reſide. They are forbidden all vain ſwearing, and pronouncing any of the names of GOD without neceſſity. They abſtain from meats prohibited by the Levitical law; for which reaſon whatever they eat muſt be dreſſed by *Jews*, and after a manner peculiar to themſelves. As ſoon as a child can ſpeak, they teach him to read and tranſlate the *bible* into the language of the country where they live. In general they obſerve the ſame ceremonies which were practiſed by their anceſtors in the celebration of the *Paſſover*. They acknowledge a two-fold law of GOD, a written and an unwritten one. The former is contained in the *Pentateuch*, or five books of Moſes: the latter, they pretend, was delivered by *God* to Moſes, and handed down from him by *oral tradition*, and now to be received as of *equal authority* with the former. They aſſert the perpetuity of their *law*, together with its perfection. They deny the accompliſhment of the prophecies in the perſon of *Chriſt*; alledging, that the *Meſſiah* is not yet come, and that he will make his appearance with the greateſt worldly pomp and grandeur, ſubduing all nations before him, and ſubjecting them to the houſe of Judah. Since the prophets have predicted his mean condition and ſufferings, they confidently talk of two *Meſſiahs*: one, *Ben-Ephraim*, whom they

they grant to be a perſon of a mean and afflicted condition in the world ; and the other, *Ben-David*, who ſhall be a victorious and powerful Prince.

Almoſt all the *modern Jews* are *Phariſees*, and are as much attached to tradition as their anceſtors were ; and aſſert, that whoever rejects the *oral law* deſerves death. Hence they entertain an implacable hatred to the *Caraites*, a ſect among the *Jews*, who adhere to the text of Moſes and the word of God ; rejecting the *Rabbiniſtical* interpretation and *cabala*. The number of the *Caraites* is ſmall in compariſon with the *Rabbins* : and the latter have ſo great an averſion to this ſect, that they will have no alliance or even converſation with them. And if a *Caraite* would turn *Rabbiniſt*, the other Jews would not receive him.

The *modern Phariſees* are leſs ſtrict than their anceſtors with regard to food, and other auſterities of the body. They formerly faſted the ſecond and fifth day of the week ; and put thorns at the bottom of their robes, that they might prick their legs as they went along : they lay upon boards covered with flint ſtones, and tied thick cords about their waiſts : but theſe mortifications were not obſerved always, nor by all. They paid tithes as the law preſcribed, and gave the thirtieth and fiftieth part of their fruits ; adding voluntary ſacrifices to thoſe which were commanded, and ſhewing themſelves very exact in performing their vows. As to their doctrine, with the *Eſſenes*, they held *abſolute predeſtination*, and with the *Sadduces*, *free will*. They believed with *Pythagoras*, the *tranſmigration of ſouls* ; eſpecially thoſe of people of virtue ; eſteeming thoſe who were notoriouſly wicked to be eternally miſerable.

table. As to leſs crimes, they held they were puniſhed in the bodies which the ſouls of thoſe who committed them were next ſent into. According to this notion it was, that Chriſt's diſciples aſked him concerning the blind man, *Who did ſin, this man or his parents, that he was born blind?* John ix. 2. And when the diſciples told Chriſt that *ſome ſaid he was Elias*, and others *Jeremias, or one of the prophets*, the meaning only can be, that they thought he was come into the world animated with the ſoul of *Elias*, *Jeremias*, or ſome of the old prophets *tranſmigrated* into him.

There are ſtill ſome of the *Sadduces* in *Africa* and in ſeveral other places; but they are very few in number; at leaſt, there are but very few who declare openly for theſe opinions.

There are to this day ſome remains of the ancient ſect of the *Samaritans*, who are zealous for the *law* of *Moſes*, but are deſpiſed by the *Jews*, becauſe they receive only the *Pentateuch*, and obſerve different ceremonies from theirs. They declare they are no *Sadduces*, but acknowledge the *ſpirituality* and *immortality* of the ſoul. There are of this ſect at *Gaza*, *Damaſcus*, *Grand Cairo*, and in ſome other places of the *Eaſt*, but eſpecially at *Sichem*, now called *Naplouſe*, which is riſen out of the ruins of the ancient *Samaria*, where they ſacrificed not many years ago, having a place for this purpoſe on Mount *Gerizim*.

With regard to the *ten tribes*, the learned Mr. *Baſnage* ſuppoſes they ſtill ſubſiſt in the *Eaſt*; and gives the following reaſons for this opinion.—1ſt. *Salmanaſſar* had placed them upon the banks of the *Chaboras*,

ras, which emptied itself into the *Euphrates*. On the West was *Ptolemy's Chalcitis* and the city *Carra*. And therefore God has brought back the *Jews* to the country from whence the patriarchs came. On the East was the province of *Ganzan* betwixt the two rivers *Chaboras* and *Saocoras*. This was the first situation of the *tribes*: but they spread into the neighbouring provinces, and upon the banks of the *Euphrates*. 2d. The *ten tribes* were still in being in this country when *Jerusalem* was destroyed, since they came in multitudes to pay their devotions in the temple. 3d. They subsisted there from that time to the eleventh century, since they had their heads of the captivity and most flourishing academies. 4th. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries. 5th. No new colony has been sent into the *East*; nor have those which were there been driven out. 6th. The history of the *Jews* has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire—the various tempers of the governors—or the inevitable decay in a nation, which only subsists by toleration. We have therefore reason to conclude, that the *ten tribes* are still in the *East*, whether God suffered them to be carried. If the families and tribes are not distinguishable, it is impossible it should be otherwise in so long a course of ages and afflictions which they have passed through. In fine, says this *learned author*, if we would seek out the remains of the *ten tribes*, we must do it only on the banks of *Euphrates*, in *Persia*, and the neighbouring provinces.

It

It is impoſſible to fix the number of people the *Jewiſh nation* is at preſent compoſed of: but yet we have reaſon to believe, there are ſtill near three millions of people who profeſs this *religion*, and, as their phraſe is, are *witneſſes of the unity of God in all the nations in the world.*

They always are expecting a glorious return, which ſhall raiſe them above all the nations of the earth. They flatter themſelves this deliverance will ſpeedily arrive, though they dare not fix the preciſe time.

Baſnage's Hiſt. of the Jews, p. 110, 115, 227, 274, 467, 746, 747, 748.
Broughton's Hiſt. Library, vol. i. *p.* 205, 221, 522 —*vol.* ii. *p* 226. 245, 329.
Collier's Hiſt. Dictionary, vol. ii. [*See Phariſees and Samaritans*]

The *Deiſts* are ſpread all over *Europe*, and have multiplied prodigiouſly among the higher rank in moſt nations; but the ſentiments which are diſtinguiſhed by this title, are rarely embraced among the common people.

The name of *Deiſts* is ſaid to have been firſt aſſumed about the middle of the ſixteenth century, by ſome gentlemen in *France* and *Italy*, in order to avoid the imputation of *Atheiſm*. One of the firſt authors who made uſe of this name was *Peter Viret*, a celebrated Divine; who, in a work which was publiſhed in 1563, ſpeaks of ſome perſons in that time who were called by a new name, that of *Deiſts*. Theſe, he tells us, profeſſed to believe a *God*, but ſhewed no regard to *Jeſus Chriſt*, and conſidered the doctrines of the *apoſtles* and *evangeliſts* as fables and dreams.

The *Lord Edward Herbert, Baron of Cherbury*, who flouriſhed in the ſeventeenth century, has been regarded as the moſt eminent of the *Deiſtical* writers, and appears to be one of the firſt who formed *Deiſm* into a ſyſtem; and aſſerted the *ſufficiency*, *univerſality*, and *abſolute perfection* of *natural religion*, with a view to diſcard all extraordinary revelation as uſeleſs and needleſs. He reduced this *univerſal religion* to five articles, which he frequently mentioned in his works.

I. That there is one ſupreme GOD.

II. That he is chiefly to be worſhipped.

III. That *piety* and *virtue* are the principal parts of his worſhip.

IV. That we muſt repent of our ſins; and if we do ſo God will pardon us.

V. That there are rewards for good men, and puniſhments for bad men, in a future ſtate.

The *Deiſts* are claſſed by ſome of their own writers into two ſorts—*mortal* and *immortal Deiſts*.—The latter acknowledge a *future ſtate*—the former deny it, or at leaſt repreſent it as a very uncertain thing.

The learned *Dr. Clark*, taking the denomination in the moſt extenſive ſignification, diſtinguiſhes *Deiſts* into four ſorts.—The firſt are, ſuch as pretend to believe the exiſtence of an infinite, eternal, independent, intelligent Being; and who, to avoid the name of *Epicurean Atheiſts*, teach alſo, that this *ſupreme Being* made the world; though at the ſame time they agree with the *Epicureans* in this, that they fancy God does not at all concern himſelf in the

the government of the world, nor has any regard to, or care of, what is done therein.

The ſecond ſort of *Deiſts* are thoſe who believe not only the being, but alſo the providence of *God*, with reſpect to the natural world; but who not allowing any difference between moral good and evil, deny that God takes any notice of the morally good and evil actions of men: theſe things depending, as they imagine, on the arbitrary conſtitution of human laws.

A third ſort of *Deiſts* there are, who believe in the natural attributes of God, and his all-governing providence, and have ſome notion of his moral perfections alſo; yet deny the immortality of the ſoul, believing that men periſh entirely at death, and that one generation ſhall perpetually ſucceed another, without any future reſtoration or renovation of things.

A fourth, and the laſt ſort of *Deiſts* are, ſuch as believe the exiſtence of a *ſupreme Being*, together with his providence in the government of the world, as alſo all the obligations of natural religion; but ſo far only as theſe things are diſcoverable by the light of nature alone, without believing any Divine revelation.

Many of the *modern Deiſts* in *Europe* are ſaid to be of that claſs who deny the immortality of the ſoul, and any future ſtate of exiſtence.

Leland's View of Deiſtical Writers, vol. i. *p.* 2, 3.
Broughton's Hiſt Library, vol. i. *p.* 316.
Voltaire's Univerſal Hiſtory, vol. ii. *p.* 259.

A short View of the different Religions of the several People and Kingdoms of the habitable World.

1st. RELIGIONS OF EUROPE.

EAST AND WEST GREENLAND. The *Greenlanders* believe the immortality of the soul, and the existence of a spirit called Thorngarsuk: the *Angukuts*, or Priests, who are supposed to be his immediate successors, form very different opinions with regard to his nature, form, and place of residence: they suppose all the elements are filled with spirits, from which every *Angukut* is supplied with a familiar spirit called *Thorngak*, who is always ready when summoned to their assistance.

They pretend to cure diseases by spells and charms, to converse with their God *Thorngarsuk*, and to promulgate his commands.*

DENMARK, NORWAY, SWEDEN. The *Lutheran religion* is universally embraced in these kingdoms; excepting that at *Livonia* in *Sweden*, there are a number of *Papists*, and at *Copenhagen* in *Denmark*, there is a church allowed for the French refugees; and at *Glukstat* a few Popish families have been permited the use of a chapel.†

LAPLAND. The *Laplanders* believe in a good and evil Principle, which they suppose to be at constant variance, and the prevalence of either, productive of the happiness or misery of mankind.

They

* Jones's Universal Grammar. Vol. i. p. 134.
† Brougton. Vol. ii p. 323.

They believe a *Metempsycosis*, or transmigration of souls, and pay their adoration to certain *Genii*, who they suppose inhabit the air, mountains, lakes, &c. They also place an implicit faith in magic: and their magicians, who are a peculiar set of men, make use of what they call a drum, made of the hollowed trunk of a fir, pine or birch tree, one end of which is covered with a skin; on this they draw, with a kind of red colour, the figures of their own gods, as well as of *Jesus Christ*, the *apostles*, the sun, moon and stars, birds, and rivers: on these they place one or two brass rings, which, when the drum is beaten with a little hammer, dance over the figures; and, according to their progress the sorcerer prognosticates.*

RUSSIA. The established religion is that of the *Greek Church*. This church, according to its original constitution, is governed by four Patriarchs, viz. those of Alexandria, of Jerusalem, of Antioch, and of Constantinople; the latter of which, assumes to himself the title of *universal* or *œcumenical* Patriarch, on account of his residing in the imperial city, and having a larger jurisdiction than the rest.†

The conquered provinces retain the exercise of their own religion; and such is the extent of this vast empire, that many of its inhabitants are *Mahometans*, and there are many *Pagans* in the uncultivated provinces.‡

SCOTLAND. The established religion is the *Presbyterian*, which was introduced into this country by *John Knox*, a disciple of *Calvin*, in the year 1561,

* Guthrie, p. 96. † History of Religion, Number iv. p. 250.
‡ Guthrie, p. 124.

1561,* and ſtill continues, being moſt agreeable to the genius and inclination of the people.†

The Diſſenters in *Scotland* conſiſt of the *Epiſcopalians*, a few *Quakers*, *Roman Catholics*, and other ſects, who are denominated from their preachers.‡

ENGLAND. The eſtabliſhed religion in this kingdom is that of a *Proteſtant Epiſcopacy*. The ſovereigns of England, ever ſince the reign of Henry the Eighth, have been ſtiled, the Supreme Heads of the Church. And the Church of England under the monarchical power over it, is governed by two Archbiſhops, and twenty-four Biſhops. The Archbiſhops are dignified with the addreſs of Your Grace. The Archbiſhop of Canterbury is the firſt peer of the realm, as well as metropolitan of all England. The Biſhops are addreſſed, Your Lordſhips; and ſtiled, Right Reverend Fathers in God; and precede as Barons, on all public occaſions.

The dignitaries of the Church of England, ſuch as Deans, Prebends, and the like, have generally large incomes. England contains about ſixty Arch-deacons, whoſe buſineſs it is to viſit the churches twice or thrice every year. Subordinate to them are the rural Deans, formerly ſtiled Arch-preſbyters, who ſignify the Biſhop's pleaſure to his clergy, the lower claſs of which conſiſts of Prieſts and Deacons.

The thirty-nine articles of the Church of England are *Calviniſtical*; yet there are not many of the eſtabliſhed church who think they are ſtrictly and conſcientiouſly bound to believe the doctrinal parts of

* Robertſon's Hiſt. of Scotland, vol. i. p. 251.
† Jones's Grammar, vol. i. p. 242. ‡ Guthrie, p. 162.

of these articles, which they are obliged to subscribe before they can enter into holy orders.

The Dissenters in England are very numerous; the principal denominations are the *Presbyterians*, *Independents*, *Baptists*, *Quakers*, and *Methodists*. The *Methodists* are divided into different parties, and form large societies. There is also a large number of *Arians*, *Socinians*, *Deists*, and other subordinate denominations. And many families in *England* still profess the *Roman Catholic* religion; and its exercise is under very mild and gentle restrictions.*

WALES. The established religion is that of the Church of England; but some ancient families are *Roman Catholics*.†

IRELAND. The established religion is similar to that of England; and there are as many denominations, particularly *Presbyterians*, *Quakers*, *Baptists*, and *Methodists*.

FRANCE. The established religion in this kingdom is *Roman Catholic*, in which their Kings have been so constant that they have obtained the title of *Most Christian*; and the Pope, in his bull, gives the King of *France* the title of *Eldest Son of the Church*. The *Galacian* clergy are, however, more exempt than others who profess the Romish religion from the Papal authority; their church confines the Pope's power entirely to things relating to salvation;‖ and has several antient rights, which they have taken care never to relinquish. The Pope never can excommunicate the *King* of *France*, or absolve

* Guthrie, p. 211, 212, 213. † *ibid.* p. 377. ‖ *ibid.* p. 415

ſolve any of his ſubjects from their allegiance: he is not allowed to be ſuperior to an œcumenical or general Council: and they aſſert, that infalibility is lodged, not in the Pope, but in a general Council only.*

The *Hugonots* in *France*, who were formerly oppreſſed with heavy perſecutions, enjoy a good degree of religious liberty at preſent.‡

The *Roman Catholics* in this kingdom are divided into ſeveral denominations; among whom the Janſeniſts, Quietiſts, and Borignomiſts are chief.‖

Deiſm prevails greatly among thoſe of high rank.

UNITED PROVINCES. The *Dominant* ſect of Chriſtians in theſe *Provinces* are thoſe who are called the *Reformed Church*. They are ſevere *Calviniſts*, who maintain the doctrine of the *Synod of Dort*.

Roman Catholics, amongſt whom are the *Janſeniſts*. They are in proportion to the inhabitants of the *Provinces* as two to three.

The *Remonſtrants* or *Arminians*, who only have churches in *Holland*, *Utrecht* and *Frieſland*. The greateſt part of them are inhabitants of *Holland*, principally *Amſterdam*, *Rotterdam* and *Geuda*.

Lutherans, are a very great and increaſing number.

Baptiſts, divided into ſeveral ſects, are mighty and numerous. Thoſe who are called *Menonites* approach nigh to the *Reformed Church*. The *Baptiſts* are generally *Unitarians*, loving and practiſing *univerſal toleration*.

Collegiants,

* Hiſt. Religion, Number vi. p. 256. ‡ Stile's Sermon, p. 53. ‖ Jones, Vol. i. p. 577.

Collegiants, formed by the perſecution of the *Remonſtrant* miniſters in 1619. They have no peculiar miniſter, but every one learns and preaches what he thinks uſeful: at preſent they are only in *Holland*.

Quakers, with us are a ſmall number.

Hernhutters, and at Amſterdam, *Perſians*, and members of the Grecian church; to which add many thouſand *Jews*.

There is at preſent, notwithſtanding the rigid *Placards* againſt the *Roman Catholics* and *Socinians*, a prevailing ſpirit of candor and Catholiciſm among the different denominations.

The miniſters of the goſpel belonging to the *Dominant church*, are maintained by the civil magiſtrate; thoſe of the *Diſſenters*, by their own churches, who have acquired funds for various purpoſes, by gifts, teſtaments, legacies, and donations of private men.

Deiſm, in the worſt ſenſe of the word is not common in this country. Few men, who love to be called philoſophers; ſome profligates, and boys, conſtitute this claſs. *

AUSTRIAN & FRENCH NETHERLANDS. The eſtabliſhed religion here is the *Roman Catholic*; but *Proteſtants* and other denominations are not moleſted. †

GERMANY. The *Roman Catholic*, *Lutheran*, and *Calviniſtical* religions, are profeſſed in this em-

* Extract of a letter from a Gentleman of character in *Holland* to his friend in *America*. † Guthrie, p. 444.

pire. The inhabitants of Auſtria, Barbaria, and the ſpiritual Electorates, and ſome other places, are *Roman Catholics*. Thoſe of Mecklenburgh, Holſtein, Brandenburgh, Saxony and Pomerania, *Lutherans*. The Heſſians, and the people in the ſouth of Franconia, *Calviniſts*. The reſt of the empire is a mixture of all theſe denominations †.

The preſent Emperor of Germany has granted a moſt liberal religious toleration, and ſuppreſſed moſt of the religious orders of both ſexes, as uſeleſs to ſociety.*

PRUSIA. The eſtabliſhed religions in this kingdom are the *Lutheran* and *Calviniſtic*—chiefly the former; but *Roman Catholics*, *Baptiſts*, and other denominations are here tolerated.†

BOHEMIA. Though *Popery* is the eſtabliſhed religion of this place, yet there are many *Proteſtants*, who are now tolerated in the free exerciſe of their religion; and ſome of the *Moravians* have embraced the doctrines of Count *Zinzindorf*, which have been propagated in ſeveral parts of the globe.‡ In order to extend this denomination, the *Count* ſent his fellow-labourers thro'out the world. He himſelf has been over all *Europe*, and at leaſt twice to *America*. ‖

HUNGARY. The eſtabliſhed religion of the Hungarians is the *Roman Catholic*, though the major part of the inhabitants are *Proteſtants* and *Greeks*, who now enjoy the full exerciſe of their religious liberties.§

TRANSYLVANIA,

† Jones, vol. i. p 465. * Guthrie. 476. † *ibid.* p. 476.
‡ 480. ‖ Rimius's Hiſt. of the Moravians, p. 25.
§ Guthrie, 484.

TRANSYLVANIA, SCLAVONIA, and CROATIA. *Roman Catholics, Lutherans, Calviniſts, Socinians, Arians, Greeks, Mahometans,* and other ſects, enjoy their ſeveral religions in *Tranſylvania.*

The *Sclavonians* are zealous *Roman Catholics*; though *Greeks* and *Jews* are tolerated.*

The religion of the *Croats* is ſimilar to that of the *Tranſylvanians* and *Sclavonians,* who are their neighbours.†

POLAND. The number of *Proteſtants,* conſiſting of *Lutherans* and *Calviniſts,* in their republic, is very conſiderable; and when theſe are joined to the *Greek Church,* the whole are called *Diſſidents.* At the ſame time, the *Poliſh* nobility and the bulk of the nation, are tenacious of the *Roman Catholic* religion.

The *monaſteries* in this country are, by ſome writers, ſaid to be five hundred and ſeventy-ſix, and the *nunnaries* one hundred and ſeventeen, beſides two hundred and forty-ſix ſeminaries or colleges, and thirty-one abbeys.

No country has bred more *Deiſts* and *Freethinkers* in religious matters than *Poland.*‡

SWITZERLAND. *Calviniſm* is ſaid to be the religion of the *Proteſtant Swiſſes:* but this muſt chiefly be underſtood with reſpect to the mode of church government; for in ſome doctrinal points they are far from being *Calviniſts.*

Zuinglius was the apoſtle of Proteſtaniſm in *Switzerland.*‖

* Guthrie, p. 486. † p. 486. ‡ p. 493. ‖ p. 507.

SPAIN. The *Spaniards* are ſtrict *Roman Catholics*, and their King is diſtinguiſhed with the epithet of *Moſt Catholic*.*

The *Inquiſition*, a tribunal which it is ſaid was erected about the year 1212, by *Dominic*, a *Spaniard*, and intended for the extirpation of thoſe who were ſuppoſed to entertain erroneous opinions, formerly reigned here in all its horrors.† At preſent its penalties are greatly leſſened; but though diſuſed it is not abrogated. It appears, however, that the power of the clergy has been greatly leſſened of late years ‡ A royal edict has been iſſued to prevent the admiſſion of noviciates into the different convents without ſpecial permiſſion; which has a great tendency to reduce the monaſteries in this kingdom: for which purpoſe the King has publiſhed an ordinance, containing twenty-five articles; to which is added, a liſt of the convents to be ſuppreſſed, or united to others.‖

Before the ſuppreſſion of the *Jeſuits*, the King of *Spain*, as well as the King of *France* and the government of *Naples*, threatned to take ſome ſteps fatal to the Court of *Rome*. *Venice* propoſed to reform their religious communities, without paying any attention to the *Holy See*; ſo that no *Pope* was ever elected in more tempeſtuous times than the late *Pontiff Gonganelli*; but after he had ſuppreſſed this religious order, the Kings and the Venetian ſtate immediately accommodated the diſputes which had ſubſiſted ſo long between them and the Court of Rome.§

PORTUGAL.

* Guthrie. p 517. † Limborch's Hiſt. of the Inquiſition, p 60.
‡ Guthrie, p. 517. ‖ London Town and Country Magazine, 1784. p. 49. § Ganganelli's Letters, vol. i. p. 19, 44.

PORTUGAL. The eſtabliſhed religion of this country is the *Roman Catholic*, in the ſtricteſt ſenſe. But the *Pope's* authority in Portugal, has been of late ſo much curtailed, that it is difficult to deſcribe the religious ſtate of this country.

The royal revenues are greatly increaſed at the expence of the religious inſtitutions in this kingdom.*

Before the election of the late *Pontiff Ganganelli*, Portugal was about to chooſe a Patriarch, and lay aſide all communication with the *Pope*; but he took the firſt ſteps to an accommodation with Portugal, and ſucceeded in re-eſtabliſhing the antient friendſhip which had ſubſiſted between the two Courts.†

ITALY. The religion of the *Italians* is the *Roman Catholic*; from hence it ſpread over *Europe*. The *eccleſiaſtical* government of the Papacy has employed many volumes in deſcribing it.‡ The *Cardinals*, who are next in dignity to the *Pope*, are ſeventy, in alluſion to the ſeventy diſciples of our Saviour, and are choſen by the *Roman Pontiff*.—Theſe Cardinals elect the *Pope*; which election is determined by the plurality of voices. The election of a *Pope* is followed by his coronation; and this ceremony is performed in the *Lateran* church, where they put a *triple crown* upon his head. The provinces which depend on the *Holy See* are governed by *Legates*; and there are few countries where the *Pope* has not ambaſſadors, who are ſtiled *Nuncios*.

The title given to the *Pope* is, *His Holineſs*, and the *Cardinals* have that of *Emminence*.

All

* Guthrie, p. 530.
† Ganganelli's Letters, p 19, 21.
‡ Guthrie, p. 563.

All the numerous eccleſiaſtics, and religious orders who profeſs the *Roman Catholic* religion, are under the *Pope*; and every one of theſe orders has its General at Rome; by whom, the *Pope* is acquainted with every thing which paſſes in the world.*

At preſent the *Papal* authority is evidently at a low ebb,† and is not reſpected as it was formerly. The celebrated *Pope Ganganelli*, who has been ſtiled the *Phœnix of Ages*,‡ after the matureſt deliberation, ſigned a brief on the 21ſt July, 1773, which ſuppreſſed the famous order of the *Jeſuits*, who have been the warmeſt aſſertors of the Papal power, and whoſe cabals and intrigues have made them formidable for ages to every Court in *Europe*, and enabled them to eſtabliſh a powerful, well-regulated ſovereignty in another hemiſphere.‖

As the *Jeſuits* had a great ſhare in the education of youth, the ſhutting up their ſchools might have proved of bad conſequences if this Pontiff had not prevented it. After having ſketched out a plan of education, worthy of the greateſt maſter, he caſt a rapid eye upon ſome *Prieſts* and *Friars*, who by their talents and example were capable of replacing the *Jeſuit* teachers, and immediately inſtituted them Profeſſors; ſo that, to the aſtoniſhment of *Rome*, there ſeemed to be ſcarce an interval between the departure of *Jeſuits* and the coming of their ſucceſſors.§

In the *Roman Catholic* kingdoms, *Rome* has no adminiſtration but what is purely ſpiritual: it is only in

* Barclays Dictionary. [See Pope]
† Guthrie, p 563 ‡ Stiles's Sermon, p. 18.
‖ Paraguay, in South America.
§ Ganganelli's Letters, vol. i. p. 2, 43, 44.

in the eccleſiaſtical ſtate that ſhe has any temporal authority.*

Perſons of all denominations live unmoleſted in *Italy*, provided no groſs inſult is offered to their worſhip.† Even the Jews are allowed the full exerciſe of their religion in the heart of Rome ;‡ and the profeſſors of a religion which once ſtigmatiſed all others as unworthy the ſacred rights of humanity, now openly avow the liberal ſentiments of mildneſs, forbearance, and moderation.‖ The famous Pontiff above-mentioned obſerves in his letters, "That every impetuous zeal which would bring down fire from Heaven excites only hatred. A good cauſe ſupports itſelf, ſo that religion needs only produce its proofs, its traditions, its works, and its gentleneſs, to be reſpected. Chriſtianity of itſelf overthrows every ſect which may be inclined to ſchiſm, or which breathes a ſpirit of animoſity."§

Deiſm prevails greatly among the politer part of the inhabitants of this country.**

TURKEY in EUROPE.

Containing { DANUBIAN PROVINCES, LITTLE TARTARY, GREECE.

The eſtabliſhed religion in theſe parts is the *Mahometan* ; the *Turks* profeſs that of the ſect of *Omar*.—There is no ordination among their clergy :—Any perſon may be a Prieſt who pleaſes to take the habit, and

* Ganganelli's Letters, vol ii. p. 208. † Guthrie, p. 563.
‡ Ganganelli's Letters, vol. ii p. 138.
‖ London Magazine, 1784. p 8.
§ Ganganelli's Letters, vol. i. p. 130, 131.
** Hiſtory of Religion, No. iv. p. 176.

and perform the functions of his order; and may lay down his office when he pleases. Their chief Priest or *Mufti* seems to have great power in the state.* He is stiled by the *Mahometans* the *Maker of Laws, Giver of Judgments*, and *Prelate of Orthodoxy*.† *Friday* is the day set apart by *Mahomet* for the observance of religious worship. This day was pitched upon in order to distinguish his followers from the *Jews* and *Christians*.‡

There are large numbers of the *Greek Church* in the *Turkish* dominions; and also some *Armenians* and *Jews*.

EUROPEAN ISLANDS.

ICELAND. The only religion which is tolerated in this *Island* is the *Lutheran*.‖

ORCADES, HEBRIDES, & SHETLAND. The religion of these Islands is *Protestant*, according to the discipline of the Church of *Scotland*: but the *Roman Catholic* religion prevails among some of the natives of the *Hebrides*.§

SCANDINAVIAN ISLANDS. These Islands being peopled either from *Sweden*, *Denmark*, or *Norway*, profess the *Lutheran* religion.**

MAJORCA, MINORCA, and YVICA. The inhabitants of these *Islands* profess the *Roman Catholic* religion.

CORSICA,

* Guthrie, p. 579. † Broughton, vol. ii. p. 147.
‡ Sale's Koran, vol. i. p. 199.
‖ Guthrie, p. 71. § ibid. 141, 142.
** Broughton, vol. ii. p. 326.

CORSICA, SARDINIA. The inhabitants of these *Islands* are *Roman Catholics*; and it is said, that in *Sardinia*, the people will dance, and sing profane songs in their churches, immediately after divine worship.

SICILY, MALTA. The *Roman Catholic* religion is professed in these Islands, and is so essential to the order of the Knights of Malta, that no person of a different persuasion can be admitted into it.

AZORES. These Islands being inhabited by the Portuguese, profess the *Romish* religion, as established in the kingdom of *Portugal*.

CANDIA, CYPRESS, RHODES. The established religion of these and the other Islands under the *Turks*, is *Mahometanism*; but there are numbers of Christians who profess the tenets of the *Greek Church*.*

* Broughton. Vol. ii. p. 327.

2d. RELIGIONS OF ASIA.

TURKEY in ASIA.

Containing { PART OF ARABIA, SYRIA, PALESTINE, NATOLIA, MESOPOTAMIA, TURCOMANIA, GEORGIA,

The *Mahometan* is the eſtabliſhed religion of theſe countries; but there a number of *Jews* (eſpecially in Paleſtine) intermixed: and many Greek Chriſtians, Armenians, Jacobites, Maronites, Neſtorians and Melchites. All denominations are tolerated in many parts of the Turkiſh dominions.*

TARTARY: { RUSSIAN, CHINESE, MOGULIAN, INDEPENDENT.

The religion of this country partakes of the *Mahometan*, the *Gentoo*, the *Greek*, and even the *Peiſh*. Some of them worſhip little rude images dreſſed up in rags. Each has a deity, with whom they make very free when matters do not go according to their own mind.

The inhabitants of *Tibet*, a large tract of *Tartary*, worſhip the *Grand Lama*. Another religion which is very prevalent among the Tartars is that of *Schamaniſm*.—The profeſſors of this religious ſect believe in one ſupreme God, the creator of all things. They believe that he loves his creation, and all his creatures; that he knows every thing, and is all powerful; but that he pays no attention to the particular actions of men, being too great for them to be able

to

* Broughton, Vol. ii. p. 329.

to offend him, or to do any thing which can be meritorious in his ſight. They are all firmly perſuaded of a future exiſtence:—They alſo maintain, that the ſupreme Being has divided the government of the world, and the deſtiny of men among a great number of ſubaltern Divinities under his command and controul, but who, nevertheleſs, generally act according to their own fancies; and, therefore, mankind cannot diſpenſe with uſing all the means in their power for obtaining their favour. They likewiſe ſuppoſe, that, for the moſt part, theſe inferior Deities abominate and puniſh premeditated villainy, fraud and cruelty.*

A band of *Tartars* in *Siberia*, have in every hut a wooden idol termed, in their language, *Shetan*, to which they addreſs their prayers for plenty of game in hunting, promiſing to give it, if ſucceſsful, a new coat or bonnet.†

KAMTCHATKA. The inhabitants of this peninſula acknowledge many malevolent Deities, having little or no notion of the good Deity. They believe the air, the water, the mountains, and the woods to be inhabited by malevolent Spirits, whom they fear and worſhip.‡

The method which the *Empreſs of Ruſſia* takes to convert her Pagan ſubjects in *Kamtchatka*, is to exempt from taxes, for ten years, ſuch as profeſs the Chriſtian religion. The *Pagan Kamtſchodales* believe the immortality of the ſoul.§

* Guthrie. p. 596. † Kaim's Sketches, vol. iv. p. 176.
‡ p. 142. § p. 275.

CHINA. Beſides the worſhip of the *Grand Lama*, the religion of *China* is divided into three ſects. 1ſt. The followers of *Laokium*, who lived five hundred years before *Chriſt*, and taught, that *God* was corporeal. They pay divine honours to the philoſopher *Laokium*; and give the ſame worſhip, not only to many Emperors who have been ranked with the Gods, but alſo to certain Spirits under the name of *Xamte*, who preſide over every element. They call this ſect that of the *Magicians*, becauſe the learned of it addict themſelves to *Magic*, and are believed to have the ſecret of making men immortal.

2d. The worſhippers of *Foe*, who flouriſhed a thouſand years before our *Saviour*, and who became a God at the age of thirty years. He is repreſented ſhining in light, with his hands hid under his robes, to ſhew that he does all things inviſible. The Doctors of this ſect teach a double law, the one *external*, the other *internal*. According to the *external law*, they ſay, that all the good are recompenſed, and the wicked puniſhed, in places deſtined for each. They enjoin all works of mercy; and forbid cheating, impurity, wine, lying and murder, and even the taking life from any creature whatever.

The *interior* doctrine of this ſect, which is kept ſecret from the common people, teaches a pure, unmixed *atheiſm*, which admits neither rewards nor puniſhments after death,—believes not in a Providence, or the immortality of the ſoul,—acknowledges no other *God* but the *Void* or Nothing,—and which makes the ſupreme happineſs of mankind to conſiſt in a *total inaction*, an *intire inſenſibility*, and a *perfect quietude*.* 3d. A

* Hiſtory of Ignatius, vol. ii. p. 98, 99, 100.

3d. A ſect which acknowledges the philoſopher *Confucius* for its maſter, who lived five hundred years before our *Saviour*. This religion, which is profeſſed by the *literati* and perſons of rank in *China* and *Tonquin*, conſiſts in a deep inward veneration for the *God* or *King of Heaven*, and in the practice of every *moral virtue*. They have neither temples nor Prieſts, nor any ſettled form of external worſhip: every one adores the ſupreme Being in the way he himſelf thinks beſt.*

The *Chineſe* alſo honour their dead anceſtors; burn perfumes before their images; bow before their pictures; and invoke them as capable of beſtowing upon them all temporal bleſſings.†

MOGUL's EMPIRE. The original inhabitants of *India* are called *Gentoos*, or, as others call them, *Hindoos*. They pretend that *Brumma*, who was their legiſlator both in politics and religion, was inferior only to God; and that he exiſted many thouſand years before our account of the creation. The *Bramins*—for ſo the Gentoo Prieſts are called—pretend, that he bequeathed to them a book, called the *Vidam*, containing his doctrines and inſtructions;—and that though the original is loſt, they are ſtill poſſeſſed of a commentary upon it, called the Shahſtah, which is wrote in the Shanſcrita language, now a dead language and known only to the Bramins, who ſtudy it. The foundation of *Brumma's* doctine conſiſted in the belief of a ſupreme Being, who has created a regular gradation of beings, ſome ſuperior, and ſome inferior, to man;—in the immortality of the ſoul, and a future ſtate of rewards and puniſhments,

* Kaim. Vol. iv. p. 189. † Hiſt. of Ignatius, vol. ii. p. 103.

punishments, which is to consist of a transmigration into different bodies, according to the lives they have led in their pre-existent state. From this it appears more than probable, that the *Pathegorian Metampsychosis* took its rise in *India*.*

The necessity of inculcating this complicated doctrine among the lower ranks, induced the *Bramins* to have recourse to sensible representations of the *Deity* and his attributes; so that the original doctrines of *Brumma* were changed into idolatry: and though the established religion in the *Mogul's Empire* is *Mahometanism*, there are various sects of *Pagans*—as the *Banians*, the *Persees*, and the *Faquirs*. The *Banians* believe a transmigration of souls; and therefore have hospitals for beasts, and will by no means deprive any animal of life. But of all living creatures they have the greatest veneration for the Cow, to whom they pay a solemn address every morning. Of these *Banians* there are reckoned in *India* about twenty-four different sects. The *Persees* are the posterity of the antient *Persians*, and worship the element of fire; besides which they have a great veration for the Cock. The *Faquirs* are a kind of *Monks*, and live very austere, performing many severe acts of mortification. Some continue for life in one posture; some never lie down; some have their arms always raised above their heads; and some mangle their bodies with knives and scourges. Most of the Indians believe the river Ganges has a sanctifying quality, for which reason they often wash themselves in it. There are many *Jews* and *European Christians* in the *Mogul's* dominions.‡

THE

* Guthrie, p. 313. † Kaim, vol. iv. p. 19.
‡ Broughton, vol. ii. p. 328.

THE PENINSULA OF INDIA WITHIN THE GANGES. The inhabitants of this tract of land are generally *Mahometans*; but the natives of the inland parts worſhip the ſun, moon and other idols. In ſome parts, they look upon the firſt creature they meet in the morning as the proper object of worſhip for that day, except it be a Crow, the very ſight of which is enough to confine them to their houſes for the whole day. In the ſea-port towns there are a number of *Jews* and *European Chriſtians*. ‖

THE PENINSULA OF INDIA BEYOND THE GANGES. The inhabitants of this *peninſula* are generally *Pagans*. The *Siamites* hold, all nature is animated by a rational ſoul; that the ſoul tranſmigrates through many ſtates, and is then confined to a human body to be puniſhed for its crimes. They hold nine degrees of felicity and puniſhment. *

In the kingdom of Pegu, they have a kind of religious veneration for Apes and Crocodiles, believing thoſe perſons very happy who are devoured by them. *Mahometaniſm* prevails in ſome parts, but mixed with many *Pagan* rites and ceremonies. †

When the Kings of this part of India are interred, a number of animals are buried with them, and ſuch veſſels of gold and ſilver as they think can be of uſe to them in a future ſtate. ‡

ARABIA, *(That part which is not included in Turkey.)* The wandering tribes in the ſouthern and inland parts acknowledge themſelves as the ſubjects of no foreign power; but have preſerved their independence

‖ Broughton, vol. ii. p. 328. * Middleton, vol. i. p. 155.
† Broughton, vol. ii. p. 328. ‡ Guthrie, p. 618.

dependence from the earlieſt ages. Many of the wild *Arabs* ſtill continue *Pagans*, though the people in general are *Mahometans*. *

PERSIA. The Perſians are ſtrict Mahometans, but of the ſect of *Ali*. They differ from the *Turks* concerning the ſucceſſion of *Mohammed*. The Turks reckon them thus: *Mohammed*, *Abubeker*, *Omar*, *Oſman*, *Ali*. But the Perſians reckon *Ali* to be the immediate ſucceſſor of *Mohammed*. The *Gaurs*, who pretend to be the poſterity of the ancient *Magi*, and ſtill worſhip the fire, are ſaid to be numerous in *Perſia*, though tolerated in but few places. A combuſtible ground, about ten miles diſtant from Baku, a city in the north of *Perſia*, is the ſcene of their devotions. It muſt be admitted, that this ground is impregnated with very ſurpriſing inflamatory qualities; and contains ſeveral old little temples; in one of which the *Gaurs* pretend to preſerve the ſacred flame of the univerſal fire, which riſes from the end of a large hollow cane ſtruck into the ground, reſembling a lamp burning with pure ſpirits. ‡

The ASIATIC ISLANDS.

THE JAPAN ISLANDS. The worſhip of the *Japaneſe* is *Paganiſm*, divided into ſeveral ſects:

I. The *Sinto*, who believe that the ſouls of good men are tranſlated to a place of happineſs next to the habitation of their Gods: But they admit no place of torment; nor have they any notion of a Devil, but what animates the Fox, a very miſchievous animal of that country. They believe the ſouls of the wicked, being denied entrance into Heaven, wander about to expiate their ſins. II. Thoſe

* Guthrie, p. 618. ‡ *ibid* p. 649.

II. Thoſe of the *Bubſdo* religion believe, that in the other world there is a place of miſery as well as of happineſs, and that there are different degrees of both, proportioned to the different degrees of virtue and vice. When ſouls have expiated their ſins, they are ſent back to animate ſuch vile animals as reſembled them in their former ſtate of exiſtence: from theſe they paſs into the bodies of more innocent animals; and at laſt are again ſuffered to enter human bodies: after the diſſolution of which, they run the ſame courſe of happineſs or miſery as at firſt. †

III. The *Siutto*, who admit of no ceremonies in religion. There are innumerable temples and idols in this iſland; one temple in particular, contains thirty-three thouſand three hundred and thirty-three idols. *

The LADRONE ISLANDS, and FORMOSA.

The inhabitants of theſe *iſlands* are all *Pagans*. Thoſe of *Formoſa* recogniſe two Deities in company; the one a male, god of the men; the other a female, goddeſs of the women. The bulk of their inferior Deities are the ſouls of upright men, who are conſtantly doing good, and the ſouls of wicked men, who are conſtantly doing ill. §

The inhabitants of the *Ladrone Iſlands* believe Heaven is a region under the earth, filled with cocoa-trees, ſugar-canes, and a variety of other delicious fruits; and that Hell is a vaſt furnace conſtantly red hot; thoſe who die a natural death go ſtrait to Heaven: They may ſin freely if they can, but pre-

† Kæmpf. vol. iv. p. 130. * Middleton, vol. i. p. 192.
§ Kæmpf. vol. iv. p. 153.

ſerve their bodies againſt violence; but war and bloodſhed are their averſion.*

THE MOLUCCA ISLANDS. The inhabitants of theſe Iſlands, who believe the exiſtence of malevolent inviſible Beings, ſubordinate to the ſupreme benevolent Being, confine their worſhip to the former, in order to avert their wrath: and one branch of their worſhip is, to ſet meat before them, hoping, that when the belly is full, there will be leſs inclination to miſchief.†

PHILLIPINE ISLANDS. The inhabitants of theſe Iſlands are generally *Mahometans*.‡

CELEBES. The inhabitants of this Iſland are profeſſed *Mahometans*, who retain many *Chineſe* ceremonies.§

The SUNDA ISLES.

BORNEO, SUMATRA, JAVA, &c. The inhabitants of theſe Iſlands, who reſide on the ſea-coaſt, are generally *Mahometans*; but the natives who reſide in the inland parts are *Pagans*.‖ The *Iduans*, a people in the Iſland of *Borneo*, believe, that every perſon they put to death muſt attend them as a ſlave in the other world. The worſhip of the inhabitants of *Java* is ſimilar to that of the *Molucca* Iſlands.†

CEYLON.

* Kaim, vol. iv. p. 235.
‡ Middleton. [See Phillipiner] Broughton, vol. ii. p. 330.
† *ibid* p. 190.
§ *ibid*. [See Celebes]
‖ Kaim, vol. iv. p. 152.

CEYLON. The inhabitants of this Iſland acknowledge an all-powerful Being, and imagine their Deities of a ſecond and third order are ſubordinate to him, and act as his agents. Agriculture is the peculiar province of one, navigation of another. *Buddow* is revered as the mediator between God and man. Another of their favourite Deities is the tooth of a *Monkey*.*

MALDIVE ISLANDS. The inhabitants of theſe Iſlands are *Mahometans*, who retain many *Pagan* ceremonies.†

* Kalm, vol. iv. p. 152. † Middleton. [See Maldives]

3d. RELIGIONS OF AFRICA.

EGYPT. The prevailing religion of this country is *Mahometaniſm*. There are alſo a number of *Jews*, and many Chriſtians called *Coptics*,* who are ſubject to the *Alexandrian* Metropolitan. He has twelve *Biſhops* under him, but no *Archbiſhops*. They have ſeven ſacraments, viz ——*Baptiſm*, the *Euchariſt*, *Confirmation*, *Ordination*, *Faith*, *Faſting*, and *Prayer*. They circumciſe their children before *baptiſm*, and ordain Deacons at ſeven years of age. They follow the doctrine of the *Jacobites* with regard to the *nature of Chriſt*, and *baptiſm by fire*.†

BARBARY.

Containing { MOROCCO, FEZ, ALGIERS, TRIPOLI, BARCA.

The inhabitants of theſe ſtates are *Mahometans*. Many ſubjects of *Morocco* follow the tenets of *Hamet* one of their Emperors, who taught, that the doctrines of *Hali* and *Omar*, and other interpreters of the law, were only human traditions. There are alſo many perſons in and about *Algiers*, who differ from the other *Mahometans* in divers particulars. Some of them maintain, that to faſt ſeven or eight months merits eternal happineſs; and that idiots are the elect of GOD. ‡

BILDULGERID, ZAARA, OR THE DESART. The religion profeſſed in theſe countries is *Mahometaniſm*; but there is ſcarce any ſign of religion among

* Guthrie, p. 665. † Barclay's Dictionary. [See Coptics]
‡ Guthrie, p. 672.

among many of the people. There is a number of *Jews* ſcattered up and down in the beſt inhabited places in *Bildulgerid* *

NEGROLAND. The inhabitants of this vaſt country are either *Mahometans* or *Pagans*. And ſome in the midland parts live altogether without any ſign of religion. †

GUINEA. *Paganiſm* is the religion of this country. The *Negroes* on the Gold Coaſt believe a *ſupreme Being*, and have ſome ideas of the immortality of the ſoul; they addreſs the Almighty by a fetiſh, or charm, as mediator, and worſhip two days in a week. They aſcribe evil in general, and all their misfortunes to the Devil, whom they ſo fear, as to tremble even at the mention of his name. ‡ Thoſe of the kingdom of *Benim* acknowledge a ſupreme Being, whom they call *Orifa*; but they think it needleſs to worſhip him, becauſe being infinitely good, they are ſure he will not hurt them. On the contrary, they are very careful in paying their devotions to the *Devil*, who they think is the cauſe of all their calamities. They do not think of any other remedy for their moſt common diſeaſes, but to apply to a ſorcerer to drive him away. Such Negroes as believe in the Devil paint his image white. §

NUBIA. The inhabitants of this ſpacious country are either ſtrict *Mahometans* or *Pagans*. ‖

ETHIOPIA

* Broughton, vol. ii. p. 331. † *ibid.*
‡ Middleton, vol i. p. 320.
§ Kolm, vol. iv. p. 142.
‖ Broughton, vol. ii. p. 331.

ETHIOPIA SUPERIOR, OR ABYSSINIA. This ſpacious empire contains a great mixture of people, of various nations, as *Pagans*, *Jews*, and *Mahometans*: but the main body of the natives are *Chriſtians*, who hold the ſcriptures to be the ſole rule of faith. Their Emperor is ſupreme, as well in eccleſiaſtical as civil matters. They uſe different forms of *baptiſm*, and keep both Saturday and Sunday as a *Sabbath*. They are circumciſed, and abſtain from ſwines fleſh, not out of any regard to the *Moſaic* law, but purely as an ancient cuſtom of their country. Their divine ſervice conſiſts wholly in reading the *ſcriptures*, adminiſtering the *Euchariſt*, and hearing ſome *Homilies* of the fathers.*

ETHIOPIA INFERIOR. The numerous inhabitants of theſe countries are *Pagans*, excepting thoſe of *Zanguebar*, *Ajan*, and *Abex*, who profeſs *Mahometaniſm*.†

LOWER GUINEA.

Containing: LOANGO, CONGO, ANGOLO, BENGULA, MANTAMAN.

The inhabitants of theſe countries are *Pagans*. In the kingdom of *Loango*, the people entertain a faint notion of *God*, whom they call *Sambian Pongo*.‡

CAFFRARIA. The *Hottentots* believe in one ſupreme Being, called *Goanya Tequon*, or *God of Gods*. They place his reſidence beyond the moon, and ſuppoſe him a humane and benevolent Being; but they have no mode of worſhiping him, for which they

* Broughton, vol. ii. †. 322. † *ibid.* ‡ *ibid.*

they give this reaſon, that he curſed our firſt parents for having offended him; and on this account they never paid him adoration ſince. They worſhip the *Moon* at full and change, and the *Gold Beetle*, which makes a ſaint of all he lights upon. Their evil Deity, whom they call *Tongoa*, is a crabbed, malicious, miſchievous Being, to whom they aſcribe all their misfortunes.*

AFRICAN ISLANDS.

MADAGASCAR. The inhabitants of this Iſland believe *God* to be the author of all good, and the Devil the author of all evil.† There are alſo ſome *Mahometans* in this Iſland; but here are no moſques, temples, nor any ſtated worſhip, except ſome of the inhabitants of this place offer ſacrifices of beaſts on particular occaſions; as, when ſick; when they plant yams or rice; when they hold their aſſemblies; circumciſe their children; declare war; enter into new-built houſes; or bury their dead. Many of them obſerve the *Jewiſh Sabbath*, and give ſome account of the ſacred hiſtory, the creation and fall of man, as alſo of *Noah*, *Abraham*, *Jacob*, and *David*; from whence it is conjectured they are deſcended of *Jews*, who formerly ſettled here, though none knows how or when.‡

CAPE VERD ISLANDS, CANARY ISLANDS, MADERAS. The inhabitants of theſe iſlands are *Roman Catholics*.‖

ZOCOTRA.

* Middleton, vol. i. p. 384. † p. 535.
‡ Guthrie, p. 680. ‖ Broughton, vol. ii. p. 332.

ZOCOTRA. The inhabitants of this iſland are *Mahometans* of *Arab* extraction.

COMORA. The inhabitants of this iſland are Negroes of the *Mahometan* perſuaſion. *

4th. RELIGIONS

* Guthrie. p. 6, 83.

4th. RELIGIONS OF AMERICA.

UNITED STATES.

NEW-ENGLAND.

PREVIOUS to an account of the preſent denominations in this part of America, a ſhort ſketch of the Aborigines will not perhaps, be unentertaining to ſome readers.

MASSACHUSETTS,
NEW-HAMPSHIRE,
RRODE-ISLAND,
CONNECTICUT,

The natives of *New-England* believed not only a plurality of *Gods*, who made and govern the ſeveral nations of the world, but they made Deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind: yet, they conceived one Almighty Being, who dwells in the *ſouthweſt* region of the Heavens, to be ſuperior to all the reſt: this Almighty Being they called *Kichtan*, who at firſt, according to their tradition, made a man and woman out of a ſtone, but upon ſome diſlike deſtroyed them again; and then made another couple out of a tree, from whom deſcended all the nations of the earth; but how they came to be ſcattered and diſperſed into countries ſo remote from one another they cannot tell. They believed their ſupreme God to be a *good Being*, and paid a ſort of acknowledgement to him for plenty, victory, and other benefits.

But there is another power which they called *Hobbamocko*, in Engliſh the *Devil*, of whom they ſtood in greater awe, and worſhipped merely from a principle of terror.

The immortality of the ſoul was univerſally believed among them; when good men die they ſaid their ſouls went to *Kichtan*, where they meet their friends, and enjoy all manner of pleaſures; when wicked men die, they went to *Kichtan* alſo, but are commanded to walk away; and ſo wander about in reſtleſs diſcontent and darkneſs forever.*

At preſent the Indians in *New-England* are almoſt wholly extinct.†

MASSACHUSETTS. There are various denominations in this ſtate, but the *Congregationaliſts* predominate. Thoſe of *New-England*, generally regulate themſelves according to the *Congregational Platform*. This *Platform* leaves the ſcripture to be the ſole rule of faith, ordinances and diſcipline, as to what relates to authority and polity. It leaves each church with plenary unceded power; making the Councils and Synods adviſory only. It was paſſed and received as the plan of public confederacy, which united the *Preſbyterians* and *Independents* under the one common title of *Congregationaliſts*.

It was a fundamental principle of this union, that every voluntary aſſembly of Chriſtians had power to form, organize and govern themſelves; and in imitation of the apoſtolic churches, to gather and incorporate themſelves by a public covenant, and to elect and ordain all their public officers.‡ There

* Neal's Hiſtory of New-England, vol. i. p. 33, 34, 35.
† Belknap's Hiſtory of New-Hampſhire, vol. i. p. 124.
‡ Stiles's Chriſtian Union, p. 56, 65.

There are alſo in this ſtate a number of *Epiſcopalians, Preſbyterans, Baptiſts, Quakers, Hopkinſians, Univerſaliſts, Shakers, Deiſts*, &c.

NEW-HAMPSHIRE. The prevailing religion of this ſtate is ſimilar with that of the *Maſſachuſetts*. And the other denominations are nearly the ſame; only it is ſaid, there is a larger proportion of *Quakers*.

RHODE-ISLAND. This ſtate was ſettled by ſome of the Antinomian exiles, on a plan of *entire religious liberty*: men of every denomination being equally protected and countenanced, enjoying all the honours and offices of government.

Many of the *Quakers* and *Baptiſts* flocked to this new ſettlement; and there never was an inſtance of perſecution for conſcience ſake countenanced by the Governors of this ſtate. *

There are at preſent in this ſtate, a large number of *Quakers* and *Baptiſts* of different denominations; a few *Congregationaliſts, Moravians, Univerſaliſts, Hopkinſians*, &c.

The *Jews* have a ſynagogue in this ſtate.

There are alſo a few in *Rhode-Iſland* who adhere to *Jemima Wilkinſon*, who was born in *Cumberland*. It is ſaid by thoſe who are intimately acquainted with her, that ſhe aſſerts, that in October 1776, ſhe was taken ſick and actually died, and her ſoul went to Heaven, where it ſtill continues. Soon after, her body was re-animated with the ſpirit and power of *Chriſt*, upon which ſhe ſet up as a public teacher, and declares ſhe has an immediate revelation for all ſhe delivers; and is arrived to a ſtate of abſolute perfec-

* Belknap's Hiſtory of New-Hampſhire, vol. i. p. 39.

tion. It is alſo ſaid ſhe pretends to foretel future events, to diſcern the ſecrets of the heart, and to have the power of healing diſeaſes: and if any perſon who makes application to her is not healed, ſhe attributes it to their want of faith. She aſſerts, that thoſe who refuſe to believe theſe exalted things concerning her, will be in the ſtate of the unbelieving *Jews*, who rejected the counſel of God againſt themſelves; and ſhe tells her hearers, this is the eleventh hour, and this is the laſt call of mercy that ever ſhall be granted them: for ſhe heard an enquiry in Heaven, ſaying, "Who will go and preach to a dying world?" or words to that import: and ſhe ſays ſhe anſwered, "Here am I, ſend me;" and that ſhe left the realms of light and glory, and the company of the heavenly hoſt, who are continually praiſing and worſhipping God, in order to deſcend upon earth, and paſs through many ſufferings and trials for the happineſs of mankind. She aſſumes the title of the *Univerſal Friend of Mankind*; hence her followers diſtinguiſh themſelves by the name of *Friends*.*

CONNECTICUT. *Congregationaliſm* is the predominant religion of this ſtate; but a number of the *Connecticut* churches have formed themſelves on the *Preſbyterian* model according to *Scotland*.†

There is alſo a number of *Epiſcopalians*, *Baptiſts*, *Quakers*, *Hopkinſians*, *Univerſaliſts*, *Sandemanians*, *Deiſts*, &c.

NEW-YORK. The inhabitants of this ſtate are generally *Proteſtants* of different perſuaſions, as

* Brownell's Enthuſiaſtical Errors, p. 5, 7, 9, 14.
† Stiles' Chriſtian Union, p. 68.

as *Lutherans*, *Quakers*, *Baptiſts*, *Epiſcopalians*, *Dutch*, *Gallic* and *German Calviniſts*, *Moravians*, *Methodiſts*, &c. who have all their reſpective houſes of worſhip.

The *Jews* have a ſynagogue in this ſtate.

It is ordained in the conſtitution of *New-York*, that the free exerciſe of religious worſhip, without diſcrimination or preference, ſhall forever be allowed to all mankind.

There is alſo a number of *Shakers* at *Niſquiunia* in this ſtate.‡

A gentleman of *New-York*, who lately viſited a ſociety of *Shakers* in *Acquakanoch*, whoſe congregation conſiſted of about ninety perſons, was aſtoniſhed at the facility with which they performed almoſt incredible actions: one woman, in particular, had acquired ſuch an underſtanding in the principle of balance as to be able to turn round on her heel a full half hour, ſo ſwiftly, that it was difficult to diſcriminate the object. They are extremely reluctant to enter into converſation upon the principles of their worſhip, but content themſelves with declaring, that they have all been very great ſinners, and therefore it is that they mortify themſelves by painful exerciſes.‖

NEW-JERSEY. After the coming of the white people, the *Indians* in *New-Jerſey*, who once held a plurality of Deities, ſuppoſed there were only three, becauſe they ſaw people of three kinds of complexions, viz.—*Engliſh*, *Negroes*, and themſelves.

It

‡ Guthrie, p. 720. ‖ Boſton Gazette, October 25, 1784.

It is a notion pretty generally prevailing among them, that it was not the ſame God made them who made us; but that they were created after the white people: and it is probable they ſuppoſe their God gained ſome ſpecial ſkill by ſeeing the white people made, and ſo made them better: for it is certain they look upon themſelves, and their methods of living, which they ſay their God expreſſly preſcribed for them, vaſtly preferable to the white people, and their methods.

With regard to a future ſtate of exiſtence, many of them imagine that the *chichung*, i. e. the ſhadow, or what ſurvives the body, will, at death, go ſouthward, and in an unknown but curious place—will enjoy ſome kind of happineſs, ſuch as hunting, feaſting, dancing, and the like. And what they ſuppoſe will contribute much to their happineſs in the next ſtate is, that they ſhall never be weary of thoſe entertainments.

Thoſe who have any notion about rewards and puniſhments in a future ſtate, ſeem to imagine that moſt will be happy, and that thoſe who are not ſo, will be puniſhed only with privation, being only excluded from the walls of the good world where happy ſpirits reſide.

Theſe rewards and puniſhments, they ſuppoſe to depend entirely upon their behaviour towards mankind; and have no reference to any thing which relates to the worſhip of the ſupreme Being.*

According

* This account is extracted from the Journal of the late pious Mr. Brainard, who formed a ſociety of Chriſtian Indians at *Croſweekſung*, in *New-Jerſey*. [See Brainard's Life, p. 448. 449. 450.]

According to the preſent conſtitution of this ſtate, all perſons are allowed to worſhip God in the manner which is moſt agreeable to their own conſciences. There is no eſtabliſhment of any one religious ſect, in preference to another; and no Proteſtant inhabitants are to be denied the enjoyment of any civil rights, merely on account of their religious ſentiments *

There are *Dutch*, *Gallic*, and *German Calviniſts* in this ſtate.† There is alſo a number of *Epiſcopalians*, *Preſbyterians*, *Baptiſts*, *Quakers*, &c.

PENNSYLVANIA. The inhabitants of this ſtate are of different religious denominations, eſpecially *Quakers*; it was from *William Penn*, a *celebrated Quaker*, that this place received its name. Civil and religious liberty in their utmoſt latitude, was laid down by this great man, as the only foundation of all his inſtitutions. Chriſtians of all denominations might not only live unmoleſted, but have a ſhare in the government of this colony.‡

At preſent the *Quakers* have at leaſt four places of worſhip in the city of *Philadelphia*. A number ſeparated from the reſt on account of political principles, maintaining defenſive war, and have built an elegant plain meeting-houſe in *Arch-ſtreet*. They call themſelves *free Quakers*; but it is thought ſince the peace, they will reunite with the other *Friends*.

There are alſo in this city, three *Epiſcopal* churches, two *Roman-Catholic* chapels; ſeveral *German* and *Dutch* churches, ſome of which are *Lutheran*, others *Calviniſtical*; one *Moravian* chapel; one *Methodiſt* meeting;

* Guthrie, p. 728. † Stiles' Election Sermon, p. 54.
‡ Guthrie, p. 733.

meeting; three *Presbyterian* or *Congregational*; one *Baptist* church, *Calvinists*; part of this church who separated from the other, call themselves *Universalists*.

There is also a number of *Jews* in this state.†

DELAWARE. The religious denominations in this state, are said to be similar with those of *Pennsylvania*.

MARYLAND. The first European settlers of this state were chiefly, if not wholly, *Roman-Catholics*, and, like the settlers of New-England, their settlement was founded upon a strong desire of the unmolested practice of their own religion.*

Lord *Baltimore*, one of the most eminent of the settlers, established a perfect toleration in all religious matters, so that Dissenters of all denominations flocked to this colony.§

At present there is here a larger proportion of *Roman Catholics* than in any of the other states.‖ Among the Protestants, *Episcopacy* is the predominant religion; but there are various other denominations.

VIRGINIA. The predominant religion in this state, is that of the *Church of England*; but all other denominations are tolerated.

Virginia contains fifty-four parishes and churches, thirty or forty of which have ministers, with chapels of ease in those of larger extent.‡

NORTH

† Extract of a letter from a Lady, who sometime resided in Philadelphia. * Universal Hist. vol. xl. p 466 § Guthrie. ‖ Barclay's Dict. [See Maryland] ‡ *Ibid.* [See Virginia]

NORTH AND SOUTH CAROLINA. The predominant religion in these states, is *Episcopacy*; but there are various other persuasions; liberty of conscience being universally allowed.*

GEORGIA. According to the best account, the *Indian* natives of *Georgia* had some notion of an omnipotent Being, who formed man, and inhabited the sun, the clouds, and the clear sky. They likewise had some idea of his providence and power over the human race. It is even said, that they believed somewhat of a future state; and that the souls of bad men walk up and down the place where they died; but, that God, or, as they call him, the *Beloved*, chooses some from children, whom he takes care of, and resides in and teaches.†

At present *Episcopacy* is the predominant religion of this state.

There is a considerable number of *Dutch*, *Gallic*, and *German Calvinistical* churches, at *Ebenezer*, in *Georgia*.

There is also a number of *Methodists*. Here the Rev. Mr. *George Whitefield* founded an orphan-house, which is now converted into a college for the education of young men designed chiefly for the ministry; and through his zeal and pious care, this favourite seminary is at present in a thriving condition.‡

BRITISH AMERICA.

NOVA-SCOTIA. The established religion of this province is the church of *England*; but all

* Broughton. † Universal Hist. vol. xl. p. 464. ‡ Guthrie.

ſects of Chriſtians are tolerated, and government ſo far encourages them as to render contracts between miniſters and people binding. *Nova-Scotia* is ſettled by people from *New-England*, *Old-England*, and *Ireland*. Theſe different people bring their peculiar modes and local attachments with them.—The greateſt part of them were originally of the *Congregational*, or *Preſbyterian* perſuaſion: but being ſcattered round the ſhores of this province in ſmall villages, they have been unable to ſupport the eſtabliſhments of the goſpel. Hence a number of illiterate men have ſtepped forth as the miniſterial inſtructors of this people, and have proſelyted many.

At the head of this claſs was the late Mr. *Henry Allen*, a man of natural good ſenſe, and warm imagination. This man has journeyed nearly through the province, and by his popular talents made many converts. He has alſo publiſhed ſeveral treatiſes and ſermons, in which he declares he has advanced ſome new things. He ſays, that the ſouls of all the human race are emanations, or rather parts of the one Great Spirit; but that they individually originally had the powers of moral agents; that they were all preſent with our firſt parents in *Eden*, and were actual in the firſt tranſgreſſion. He ſuppoſes, that our firſt parents in innocency were pure ſpirits, without material bodies; that the material world was not then made; but in conſequence of the fall man being cut off from God, that they might not ſink into immediate deſtruction, the world was produced, and they cloathed with hard bodies; and that all the human race will in their turns, by natural generation, be inveſted with ſuch bodies, and in them enjoy a ſtate of probation for happineſs of immortal

immortal duration. He ſays, that the body of our Saviour was never raiſed from the grave, and that none of the bodies of men ever will be: but when the original number of ſouls have had their courſe on earth, they will all receive their reward or puniſhment in their original unembodied ſtate. He ſuppoſed *baptiſm*, the *Lord's ſupper*, and *ordination*, matters of indifference.

Theſe are his moſt diſtinguiſhing tenets, which he and his party endeavour to ſupport by alledging, that the ſcriptures are not to be underſtood in their literal ſenſe, but have a ſpiritual meaning. He has had ſuch influence over his followers, that ſome of them pretend to remember their being in the garden of *Eden*. The moment of their converſion, they are ſo well aſſured of that, it is ſaid ſome of them even calculate the age of their *cattle* by it.

Mr. *Allen* begun to propagate his ſentiments about the year 1778: he died 1783; and ſince his death his party much decline.

There is a conſiderable number of *Methodiſts*, or diſciples of Mr. *Weſly*, in this province, and one or two ſocieties of *Baptiſts*, who do not much differ from thoſe of their name among us.

The number of *Epiſcopalian* clergy in this province, may be about nine; *Preſbyterians* and *Congregationaliſts*, ſeven.*

CANADA. The Indians of this continent have an idea of the ſupreme Being; and they all in general agree in looking upon him as the Firſt Spirit,

* This account was given by an ingenious young Clergyman, who reſided at *Nova-Scotia*, in the years 1782, 1783.

and the Governor and the Creator of the world. It is ſaid, that almoſt all the nations of the *Algonquin* language, give this *ſovereign Being* the appellation of the Great *Hare*. Some again call him *Michabou*, and others *Atahocan*. Moſt of them hold the opinion, that he was born upon the waters, together with his whole court, entirely compoſed of four-footed animals, like himſelf; that he formed the earth of a grain of ſand, which he took from the bottom of the ocean, and that he created man of the bodies of the dead animals. There are likewiſe ſome who mention a God of the waters, who oppoſed the deſigns of the Great *Hare*, or at leaſt refuſed to be aſſiſting to him. This God is according to ſome, the great *Tyger*. Laſtly, they have a third called *Matcomek*, whom they invoke in the winter ſeaſon.

The *Areſkoui* of the *Horons*, and the *Agreſkouſé* of the *Iroquois*, is in the opinion of theſe nations, the ſovereign Being, and the God of war. Theſe Indians do not give the ſame original to mankind with the *Algonquins*; they do not aſcend ſo high as the firſt creation.—According to them there were in the beginning ſix men in the world, and if you aſk them who placed them there, they anſwer you, they don't know.

The Gods of the Indians have bodies, and live much in the ſame manner with us, but without any of thoſe inconveniences to which we are ſubject. The word *Spirit*, among them, ſignifies only a Being of a more excellent nature than others.

According to the *Iroquois*, in the third generation there came a deluge, in which not a ſoul was ſaved, ſo that in order to re-people the earth, it was neceſſary to change beaſts into men. Beſides

Beſides the Firſt Being, or the Great Spirit, they hold an infinite number of genii or inferior ſpirits, both good and evil, who have each their peculiar form of worſhip.

They aſcribe to theſe Beings a kind of immenſity and omnipreſence, and conſtantly invoke them as the guardians of mankind. But they never addreſs themſelves to the evil genii, except to beg of them to do them no hurt.

They believe the immortality of the ſoul, and ſay that the region of their everlaſting abode lies ſo far weſtward, that the ſouls are ſeveral months in arriving at it, and have vaſt difficulties to ſurmount. The happineſs which they hope to enjoy, is not believed to be the recompenſe of virtue only; but to have been a good hunter, brave in war, &c. are the merits which entitle them to this Paradiſe,* which they and the other American natives figure as a delightful country, bleſſed with perpetual ſpring, whoſe foreſts abound with game, whoſe rivers ſwarm with fiſh, where famine is never felt, and uninterrupted plenty ſhall be enjoyed without labour or toil.†

Many of the Indian natives have been converted to Chriſtianity; and no accounts could be procured to aſcertain how far ſome of their tribes now retain the ſentiments above deſcribed.

The predominant religion in this province, at preſent, is the *Roman Catholic*; but there are *Proteſtants* of different denominations.

SPANISH

* Charlevoix's Voyage to North-America, vol. ii. p. 141, 142, 143, 144, 145, 152, 153, 154, 155.

† Robertſon's Hiſtory of South-America, vol. i. p. 387.

SPANISH AMERICA.

LOUISANIA. The natives of this part of *America*, moſt of them, have an idea of a ſupreme Being, whom they call the *Grand Spirit*, by way of excellence; and whoſe perfections are as much ſuperior to all other Beings, as the fire of the ſun is to elementary fire. They believe this omnipotent Being is ſo good, that he could not do evil to any one, even if he inclined. That though he created all things by his will, yet he had under him ſpirits of an inferior order, who, by his power, formed the beauties of the univerſe; but that man was the work of the Creator's own hands. Thoſe ſpirits are, by the *Natches*, termed free ſervants or agents; but at the ſame time they are as ſubmiſſive as ſlaves. They are conſtantly in the preſence of God, and prompt to execute his will. The air, according to them, is full of other ſpirits of more miſchievous diſpoſitions, and theſe have a chief, who was ſo eminently miſchievous, that God Almighty was obliged to confine him; and ever ſince, thoſe ærial ſpirits do not commit ſo much miſchief as they did before, eſpecially if they are entreated to be favourable. For this reaſon the ſavages always invoke them when they want either rain or fair weather.

They give this account of the creation of the world, namely.—That GOD firſt formed a little man of clay, and breathed upon his work, and that he walked about, grew up, and became a perfect man;—but they are ſilent as to the creation of women.*

The

* Modern Univerſal Hiſtory, vol. xl. p. 374.

The greateſt part of the natives of *Louiſania* had formerly their temples as well as the *Natches*, and in all theſe temples a perpetual fire was preſerved.§

The Chriſtians inhabiting this place are *Roman Catholics.*

EAST AND WEST FLORIDA. The natives of this country believe a ſupreme benevolent Deity, and a ſubordinate Deity who is malevolent; neglecting the former who they ſay does no harm; they bend their whole attention to ſoften the latter, who they ſay torments them day and night.*

The *Apalachites* bordering on *Florida*, worſhip the ſun, but ſacrifice nothing to him which has life: they hold him to be the parent of life, and think he can take no pleaſure in the deſtruction of any living creature: their devotion is exerted in perfumes and ſongs.†

The Spaniſh inhabitants of this country are *Roman Catholics.*

NEW MEXICO, INCLUDING CALIFORNIA. The inhabitants of this country are chiefly *Indians*, whom the *Spaniſh* miſſionaries have in many places brought over to Chriſtianity.‡

In the courſe of a few years after the reduction of the *Mexican* empire, the ſacrament of baptiſm was adminiſtered to more than four millions. Many of theſe proſelytes, who were adopted in haſte, either retained their veneration for their ancient religion in its full force,

§ Charlevoix Voyages, vol. ii. p. 273.
* Kaim's Sketches, vol. iv. p. 155. † *Ibid.* p. 216.
‡ Guthrie, p. 763.

force, or mingled an attachment to its doctrines and rites, with that ſlender knowledge of Chriſtianity which they acquired. Theſe ſentiments the new converts tranſmitted to their poſterity, into whoſe minds they have ſunk ſo deep, that the Spaniſh eccleſiaſtics, with all their induſtry, have not been able to eradicate them. The religious inſtitutions of their anceſtors are ſtill remembered, and held in honour by the Indians both in *Mexico* and *Peru*, and whenever they think themſelves out of reach of inſpection by the Spaniards, they aſſemble and celebrate their Pagan rites.*

OLD MEXICO, OR NEW SPAIN. The divinities of the native inhabitants of *Mexico* were cloathed with terror, and delighted in vengeance. The figures of ſerpents, of tygers, and of other deſtructive animals decorated their temples. Faſts, mortifications and penances, all rigid, and many of them excrutiating to an extreme degree, were the means which they employed to appeaſe the wrath of their Gods. But of all offerings, human ſacrifices were deemed the moſt acceptable.†

Notwithſtanding the vaſt depopulation of *America*, a very conſiderable number of the native race ſtill remains both in *Mexico* and *Peru*. Their ſettlements in ſome places are ſo populous as to merit the name of cities. In the three audiences into which *New Spain* is divided, there are at leaſt two million of Indians; a pitiful remnant indeed of its ancient population! but ſuch as ſtill form a body of people ſuperior in number to that of all the other inhabitants of this vaſt country.‡ In

* Robertſon's Hiſt. S. America, vol. ii. p. 384, 385.
† *Ibid.* vol. ii. p. 302, 303. ‡ p. 351.

In conſequence of grants beſtowed upon *Ferdinand* of *Spain* by Pope *Alexander* VI. and *Julius* II. the Spaniſh Monarchs have become, in effect, the heads of the *Roman Catholic* American church. In them the adminiſtration of its revenues is veſted.—Their nomination of perſons to ſupply vacant benefices, is inſtantly confirmed by the Pope. Papal bulls cannot be admitted into America; nor are they of any force there, until they have been previouſly examined and approved of by the Royal Council of the Indies: and if any bull ſhould be ſurreptitiouſly introduced, and circulated in *America*, without obtaining that approbation, eccleſiaſtics are required, not only to prevent it from taking effect, but to ſeize all the copies of it, and tranſmit them to the Council of the Indies.*

The hierarchy is eſtabliſhed in *America* in the ſame form as in Spain, with its full train of Archbiſhops, Biſhops, Deans, and other dignitaries.—The inferior clergy are divided into three claſſes, under the denomination of *Curas*, *Doctrineros*, and *Miſſioneros*.—The firſt are pariſh Prieſts, in thoſe parts of the country where the Spaniards have ſettled. The ſecond have the charge of ſuch diſtricts as are inhabited by Indians ſubjected to the Spaniſh government, and living under its protection. The third are employed in converting and inſtructing thoſe fiercer tribes which diſdain ſubmiſſion to the Spaniſh yoke, and live in remote or inacceſſible regions to which the Spaniſh arms have not penetrated. So numerous are the eccleſiaſtics of all thoſe various orders, and ſuch the profuſe liberality with

* Robertſon's Hiſtory of South America, vol. ii. p. 376.

which many of them are endowed, that the revenues of the church in *America* are immenſe. The worſhip of *Rome* appears with its utmoſt pomp in the *New World*.—Churches and convents there are magnificent and richly adorned; and on high feſtivals, the diſplay of gold and ſilver, and precious ſtones, is ſuch as exceeds the conception of an *European*.*

There are four hundred monaſteries in *New Spain*.

PERU. The Sun, as the great ſource of light, of joy and fertility in the creation, attracted the principal homage of the native *Peruvians*. The moon and ſtars, as co-operating with him, were entitled to ſecondary honours. They offered to the ſun a part of thoſe productions, which his genial warmth had called forth from the boſom of the earth, and reared to maturity. They ſacrificed, as an oblation of gratitude, ſome of the animals who were indebted to his influence for nouriſhment. They preſented to him choice ſpecimens of thoſe works of ingenuity which his light had guided the heart of man in forming. But the Incas never ſtained his altars with human blood; nor could they conceive that their beneficent father, the Sun, would be delighted with ſuch horrid victims.†

At preſent there are ſeveral diſtricts in *Peru*, particularly in the kingdom of Quito, occupied almoſt entirely by Indians ‡

Notwithſtanding ſome of the native Peruvians ſtill practiſe in ſecret their Pagan rites, the *Roman Catholic* is the prevailing religion in this place. From the

* Robertſon's Hiſt. vol. ii. p. 377. † p. 309, 310. ‡ 351.

the fond delight the American Spaniards take in the external pomp and parade of religion, and from their reverence for eccleſiaſtics of every denomination, they have beſtowed profuſe donatives on churches and monaſteries ; † and have conceived ſuch an high opinion of monaſtic ſanctity, that religious houſes have multiplied to an amazing degree in the Spaniſh colonies.

It was obſerved in the year 1620, that the number of convents in Lima covered more ground than all the reſt of the city.

The ſecular Prieſts in the New World are leſs diſtinguiſhed than their brethren in Spain, for literary accompliſhments of any ſpecies. But the higheſt eccleſiaſtical honours are often in the hands of the monaſtic orders, and it is chiefly to them that the Americans are indebted for any portion of ſcience which is cultivated among them.*

The Spaniards form ſuch an idea of the incapacity of the Indians, that a Council held at Lima decreed that they ought to be excluded from the ſacrament of the Euchariſt. And though Paul IIId. by his famous bull, iſſued in the year 1537, declared them to be rational creatures, entitled to all the privileges of Chriſtians ; yet after the lapſe of two centuries, during which they have been members of the church, very few are deemed worthy of being admitted to the holy communion.

From the idea which was entertained of their incapacity, when Philip the IId. eſtabliſhed the Inquiſition in America, in the year 1570, the Indians

† Robertſon's Hiſtory, vol. ii, p. 365. * 381.

were exempted from the jurisdiction of that tribunal, and still continue under the inspection of their diocesans. Though some of them have been taught the learned languages, and have gone through the ordinary course of academic education with applause, their frailty is still so much suspected, that no Indian is either ordained a Priest, or received into any religious order.*

CHILI. The mountainous part of this country is still possessed by tribes of its original inhabitants. That part of Chili, which may properly be deemed a Spanish province, is a narrow district, extending along the coast from the desart of Atacamas to the island of Chiloe, above nine hundred miles.†

The *Roman Catholic* inhabitants have established divers seminaries in this place for the conversion of the natives; who, it is said, paid religious worship to the Devil.‡

TERRA FIRMA. The *Roman Catholic* is the established religion of this place, as well as in the other Spanish settlements in South America.

PARAGUAY. The Jesuits entered this country in the year 1586, they began by gathering together about fifty wandering families, who they persuaded to settle; and they united them in a little township. When they had made this beginning, they laboured with such indefatigable pains, and with such masterly policy, that they prevailed upon thousands of various dispersed tribes to embrace their religion; and these soon induced others to follow their example, magnifying

* Robertson's Hist. vol. ii. p. 386. † P. 333.
‡ Beauregard, vol. ... p. 351.

magnifying the peace and tranquility they enjoyed under the direction of the fathers.

It is ſaid that above three hundred and forty thouſand families, ſeveral years ago, were ſubject to the Jeſuits, living in obedience, and an awe bordering upon adoration, yet procured without any violence or conſtraint.*

It is ſaid that nothing can compare with the proceſſion of the Bleſſed Sacrament in this place; and that, without any diſplay of riches and magnificence, it yields in nothing to the richeſt and moſt magnificent proceſſion in any other part of the world.

A Spaniſh gentleman deſcribes it in the following manner:—"It is attended with very fine dancing, and the dancers are all neatly dreſſed. Over the greens and flowers which compoſe the triumphal arches, under which the Bleſſed Sacrament paſſes, there appear flocks of birds of every colour, tied by the legs, to ſtrings of ſuch a length, that a ſtranger would imagine they enjoyed their full liberty, and were come of their own accord to mix their warblings with the voices of the muſicians and the reſt of the people; and bleſs, in their own way, him whoſe providence carefully ſupplies all their wants.

"All the ſtreets are hung with carpets very well wrought, and ſeparated by garlands, feſtoons, and compartments of verdure, diſpoſed with the moſt beautiful ſymmetry. From diſtance to diſtance, there appear lions and tygers very well chained, that they may not diſturb the ſolemnity inſtead of adorning it; and even very fine fiſhes ſporting and playing

* Guiarie, p 775.

playing in large baſons of water. In a word, every ſpecies of living creatures aſſiſt at the ſolemnity, as it were by their deputies, to do homage to the incarnate word, in his auguſt ſacrament; and acknowledge the ſovereign dominion his father has given him over all living. Wherever the proceſſion paſſes the ground is covered with mats, and ſtrewed with flowers and odoriferous herbs. All, even the ſmalleſt children, have a hand in theſe decorations, amongſt which, are likewiſe to be ſeen the fleſh of the animals newly killed for food; every thing the Indians regale themſelves with at their greateſt rejoicings; and the firſt fruits of their labours; all, in order to make an offering of them to the Lord; the grain particularly they intend to ſow, that he may give it a bleſſing. The warbling of the birds, the roaring of the lions and tygers, the voices of the muſicians, the plain chaunt of the choir, all intermix without confuſion, and conſpire to form a concert not to be equalled in any other part of the world.

"The great royal ſtandard is carried behind the Bleſſed Sacrament. The Cacique, the Corregidor, the Regidors and the Alcades ſupport the canopy. The militia, both horſe and foot, with their colours and ſtandards flying, aſſiſt likewiſe, at the proceſſion, in good order. But however ſtriking this ſpectacle may be, the greateſt beauty of it conſiſts in the piety, the modeſty, and reſpect, and even the air of holineſs viſible in every countenance.

"As ſoon as the Bleſſed Sacrament is returned to the church, the Indians preſent the miſſionaries all the ſeveral kinds of eatables which have been expoſed in the proceſſion; and the fathers, after ſending

the

the beſt of every thing to the ſick, diſtribute what remains, among the reſt of the inhabitants. The evening concludes with the moſt curious fire-works."*

In 1767 the Jeſuits were ſent out of *America* by royal authority, and their ſubjects were put upon the ſame footing with the reſt of the inhabitants of this country.†

PORTUGUESE AMERICA.

BRAZIL. Though the natives of America in general acknowledge the being of a GOD, and the immortality of the ſoul, yet ſeveral tribes have been diſcovered which have no idea whatever of a ſupreme Being, and no rites of religious worſhip.‡

The natives of Brazil had no temples nor Prieſts; but they were ſo much affrighted by thunder, that it was not only the object of religious reverence; but the moſt expreſſive name in their language for the Deity was *Toupan*, the ſame by which they diſtinguiſh thunder.§

The eſtabliſhed religion at preſent in this place, is the *Roman Catholic*.

DUTCH AMERICA.

GUIANA. The ſavage tribes in this place believe the exiſtence of one ſupreme Deity, whoſe chief attribute is benevolence; and to him they aſcribe every good which happens. But as it is againſt his nature to do ill, they believe in ſubordinate

* Charlevoix Hiſt. of Paraguay. vol. i, p. 286, 287, 288.
† Guthrie, p. 776.
‡ Robertſons Hiſtory, vol, i, p. 381. § p. 488.

dinate malevolent Beings like our Devil, who occasion thunders, hurricanes and earthquakes, and who are the authors of death and diseases, and of every misfortune.*

The religion of the Christian inhabitants of this place is similar with the *United Provinces.*

PAGAN AMERICA.

AMAZONIA. The inhabitants of this country are said to worship images made of wood, set up in their houses, for they have no temples, their Priests teaching them, that these pieces of timber are really inhabited by certain divinities from Heaven.†

AMERICAN ISLANDS.

NEWFOUNDLAND. The natives of this island when first discovered, had some knowledge of a supreme Being, and believed that men and women were originally created from a certain number of arrows stuck fast in the ground. They generally believe the immortality of the soul, and that the dead go into a far country, there to make merry with their friends.‡

The present religion of this place is similar with Nova-Scotia.

JAMAICA, BARBADOES, BERMUDAS, The religion of these islands is universally of the *Church of England.*

The *Negroes* on these and the other *West-India* islands believe, that they shall return to their native country

* Kalm, vol. iv, p. 150.
† Brougton. vol. ii, p. 334.
‡ Broughton, vol. ii, p 335.

country after death. This thought is so agreeable, that it chears the poor creatures, and renders the burden of life easy, which otherwise to many of them would be quite intolerable. They look upon death as a blessing, and some of them meet it with surprising courage and intrepidity. They are quite transported to think their slavery is near an end—that they shall revisit their native shores, and see their old friends and acquaintance. When a *Negro* is about to expire, his fellow-slaves kiss him, wish him a good journey, and send their hearty good wishes to their relations in *Guinea*. They make no lamentations; but with a great deal of joy inter his body, believing he is gone home and happy.*

The original inhabitants of the *West-India* islands are now almost extirpated.†

CUBA, HISPANIOLA. The inhabitants of these and the other islands belonging to *Spain* are *Roman Catholics*.‡

MARTINICO. The predominant religion in this and the other islands belonging to *France* is the *Roman Catholic*.

OTAHEITE, AND THE OTHER SOCIETY ILANDS, THE FRIENDLY ISLES, THE SANDWICH ISLES, &c. The inhabitants of these and the other islands lately discovered in the South Sea, in general acknowledge an almighty, invisible Lord and Creator of the universe, who executed the various parts of the creation by various

* Guthrie, p. 704.
† Barclay's Dictionary. ‡ Broughton, vol. i. p. 335.

ſubordinate powerful Beings. They are of opinion, that he is good and omniſcient; that he ſees and hears all human actions; and is the giver of all good gifts. They feel their own wants, and therefore apply for redreſs to the ſupreme Being, and offer him, with a grateful heart, the beſt gifts of their lands. They acknowledge to have a Being within their bodies, which ſees, hears, ſmells, taſtes, and feels, which they call *E-tee-heè*; and they believe, that after the diſſolution of the body, it hovers about the corps; and laſtly, retires into the wooden repreſentations of human bodies, erected near the burying-places. They are convinced of the certainty of a happy life in the *Sun*, where they ſhall feaſt on *bread-fruit*,* and meat which requires no dreſſing: and they think it their duty to direct their prayers to this ſupreme Divinity, or *Eatooa Rahài*. Thoſe who have leiſure among theſe people, are very deſirous of learning what is known relative to this and all other inferior Divinities, and to practiſe ſuch virtues, as by the general conſent of mankind, conſtitute good actions. Theſe are briefly the general outlines of their religious worſhip.

The name *Eatoà*, admits a very great latitude in its interpretation: however, they admit a Being which they call *Eatooa-Rahài*, which is the ſupreme Deity

* The tree which bears this fruit, is about the ſize of a middling oak, with large leaves deeply ſinuated, and when broken from the branch, exudes a white milky juice. The fruit is about the ſize of a child's head, and nearly ſhaped like it. It is covered with a ſkin, the ſurface of which is reticulated, and it has a ſmall core. It is quite white; and when roaſted or boiled, has the conſiſtence of new wheat bread, and reſembles it in taſte, only it is ſweeter. There are large foreſts of this fruit on moſt of the iſlands in the South Sea. [See Cook's laſt Voyage, p. 48]

Deity above all. Each of the iſlands ſurrounding *Thaitee* has its principal God, or tutelar Deity.—— This is always the Divinity whom the High-Prieſt of each iſle addreſſes in his prayers at the grand *Marai* of the Prince of that iſland.

The great *Deity* they think to be the prime cauſe of all divine and human Beings; and ſuppoſe the inferior Deities, and even mankind are deſcended from him and another Being of the female ſex; and in this reſpect, they call the great Deity *Ta-rou-tiay Etō-mou*, the great procreating ſtem; but his wife is not of the ſame nature with him.—They imagine a coexiſting hard ſubſtance neceſſary, which they call *O tē pa pa*. Theſe procreated *O-Heē-naà*, the Goddeſs who created the moon, and preſides in that black cloud, which appears in that luminary;—*Te-whetto-ma-tarai*, the creator of the ſtars;—*Oo-márrīco*, the God and creator of the ſeas; and *Orre-orre*, who is God of the winds. But the ſea is under the direction of thirteen Divinities, who have all their peculiar employment. The great God lives in the ſun, and is tho't to be the cauſe of earthquakes. They have one inferior Genius, or Divinity, of a malignant diſpoſition, reſiding near the *morai*, or burying-places, and in or near the cheſt including the heads of their deceaſed friends, each of which is called the houſe of the Evil Genius. The people are of opinion, that when a Prieſt invocates this evil Genius, he will kill, by a ſudden death, the perſon on whom they intend to bring down the vengeance of this Divinity. They have another inferior Divinity, who had the ſame power of killing men, with this difference only, that he was not addreſſed by prayer, but is only worſhipped by hiſſing. This laſt

kind of Genius, is called *Tēē-bēē*: this, they say, is the Being which hears, smells, tastes and feels within us, and after death exists separately from the body, but lives near burying-places, and hovers round the corpse of their friends; and is likewise an object of their reverence, though addressed only by hissing. These *Tēē-bēēs* are likewise feared: for, according to their belief, they creep during night into the houses, and eat the heart and entrails of the people sleeping therein, and this causes their death.*

The inhabitants of these islands honour their Divinities—first, by prayers; secondly, by setting apart a certain order of men to offer up these prayers; thirdly, by setting apart certain days for religious worship; fourthly, by consecrating certain places for that purpose; fifthly, by offering human sacrifices to the God of war.† They preserve a condemned malefactor, of an inferior class, for a sacrifice; provided they are not possessed of any prisoner of war. The *Otaheiteans*, and the other Islanders, prepare those oblations on their morais.

We have plain proofs that the Otaheiteans have notions of a *metemphichosis*.‡

NEW HOLLAND. The people inhabiting this vast island appear to be all of one race.‖ But no account can yet be procured which indicate their entertaining any ideas of religion. The *New-Hollander* is a mere savage; nay, more, he possesses the lowest rank in the class of Beings.§

From

* Foster's Geog. Observations, p. 533, 534. † *Ibid.*
‡ Cook's last Voyage, p. 76. 131, 136.
‖ Robertson, vol. i. p. 472.
§ Cook's last Voyage, p. 13.

From the foregoing view of the various religions of the different countries of the world, it appears, that the Chriſtian Religion *is of very ſmall extent, compared with thoſe many and vaſt countries overſpread with Paganiſm or Mohammediſm. This great and ſad truth may be further evinced by the following calculation, ingeniouſly made by ſome, who, dividing the inhabited world into* thirty *parts, find, that*

XIX	Of them are poſſeſſed by	Pagans,	
VI		Jews and Mohammedans,	
II		Chriſtians of the Greek Church,	
III		Thoſe of the	Church of Rome,
			Proteſtant Communion.

*If this calculation be true, Chriſtianity, taken in its largeſt latitude, bears no greater proportion to the other religions than five to twenty-five.**

* It is worthy our obſervation, that the above calculation was made before the late diſcoveries of the north-weſt part of America, the north-eaſt part of Aſia, the vaſt tract of New-Holland, New-Guinea, and the numerous other iſlands in the Pacific Ocean: how much greater then muſt the numerical difference appear at the preſent day, between that part of mankind, who enjoy the light of Chriſtianity, and that part who are now groping in Pagan darkneſs!

THE END.

ERRATA.

Page.	*line.*		*for*	*read*
9	5	from top,	*take,*	took.
11	15	from bottom,	*to,*	no.
18	16	from top,	*names,*	name.
29	16		*centur,*	century.
42	11	from bottom,	*Canusars,*	Camisars.
ibid.	8		*distinguish,*	distinguished.
66	9	from top	*Frates,*	Fratres.
67	8		*Dauphing*	Dauphiny.
83	17		*manners,*	manner.
86	16		*perfectly,*	perfectly.
87	5	from bottom,	*Jansenites,*	Jansenius.
104	12	from top,	*entilies,*	entities.
135	16		*choir,*	chair.
140	2		*dispeses,*	dispense.
191	12	dele	*ex-*	
194	9	from bottom,	*by parallel,*	by a parallel,

APPENDIX.

6	10, 11	*for*	*reflect in the name of this Master : I must tell you,*	*read* reflect. In the name of this Master, I must tell you,
17	8	from bottom,	*seventh,*	eleventh.
30	10	from top,	*Borignomists,*	Borignonists.
36	4	from bottom,	*of Jesuits,*	of the Jesuits.
64	1	at top,	*Bhristians,*	Christians.

[Other smaller errors the candid reader will excuse.]

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Nicolatans,
Oſſenians,
Simonians.

CENTURY II.

Adamites,
Alogians,
Ammonians,
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Aquarians,
Archonticks,
Artemonites,
Artotyrites,
Aſcodrogites,
Bardeſaniſts,
Baſalidians,
Cainians,
Carpocratians,

Carpocratians,
Cerdonians,
Elcesaites,
Encratites,
Florinians,
Helsaites,
Heracleonites,
Hermogenians,
Marcosians,
Melitonians,
Monarchians,
Montanists,
Ophites,
Quartodecimani,
Saturnians,
Secundians,
Serverians,
Sethians,
Valentinians.

CENTURY III.

Apocaritæs,
Arabici,
Asclepidotæans,
Beryllians,
Bonosians,
Eutuchites,
Hieracites,
Manichæans,
Melchizedichians
Mystics,
Noetians,
Novations,
Originists,
Paulians,
Quintilians,
Sabellians,

CENTURY IV.

Aerians,
Aetians,
Agnoitæ,
Amoinæans,
Apollinarians,
Arians,
Assuritans,
Audæans,
Colluthians,
Collyridians,
Donatists,
Eudoxians,
Eusebians,
Eustathians,
Luciferians,
Marcedonians,
Marcellians,
Massalians,
Patricians,
Photinians,
Priscillianists,
Psatyrians,
Sacophori,
Satanians,
Selucians,
Triformiani.

CENTURY V.

Acephali,
Angelites,
Armenians,
Eutychians,
Maronites,
Monophysites,
Nestorians,
Pelagians,
Semi-Pelagians,
Soldins,
Stilites,
Theopaschites.

CENTURY VI.

Aphtharpodocites
Cononites,
Corrupticola,
Damianists,
Gacianitæ,
Jacobites,
Melecians,
Tritheists.

CENTURY VII.

Abyssinians,
Aginians,
Chazinzarians,
Eicetæ,
Gnosimachi,
Lampetians,
Monothelites,
Paulicians.

CENTURY VIII.

Adoptians,
Albanenses,
Albanois,
Ethnophrones,
Greek-Church.

CENTURY IX.

Abrahamians,
Predestinarians.

CENTURY

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Anthopomorphites.

CENTURY XI.

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CENTUTY XII.

Apostolics,
Arnoldists,
Bogomiles,
Capuati,
Cathatists,
Eonites,
Gazares,
Henricians,
Joachimites,
Passaginians,
Petrobrussians,
Tanquelians.

CENTURY XIII.

Almaricians,
Brethren and Sisters of the Free Spirit,
Flagellants,
Fratricelli,
Wilhelminians.

CENTURY XIV.

Dancers,
Dulcinists,
Turlupins.

CENTURY XV.

Calixtins,
Diggers.
Fratres Albati,
Hussites,
Men of Understanding,
Taborites,
Wicliffites.

CENTURY XVI.

Amsdorfians,
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Baptists,
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Browninists,
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Equinians,
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Schewenkfeldians
Servetians,
Socinians,
Stancarians,
Synergists,
Ubiquitarians,
Zuinglians.

CENTURY XVII.

Arminians,
Behmenists,
Biddelians,
Borignonists,
Calixtins,
Cocceians,
Fifth Monarchy-Men,
French Prophets,
Hattemists,
Jansenists,
Keithians,
Labbadists,
Philadelphian Society,
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Quietists,
Ranters,
Rosecrucians,
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